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ABSTRACT

In this unit, high-school students identify and evaluate their own images of the Arabs and begin to develop more accurate perceptions of the Arabs through data analysis. Activities emphasize social studies skills, such as mapmaking and reading, use of time lines and the concept of chronology, and data collection and analysis. Students compare their precourse attitudes--based on stereotypes--with facts learned from newspaper articles, journal reports, other readings, and, when possible, conversations with Arabs. A comparison of United States and Arab population distribution by geographic area and a study of crop production are used to demonstrate the variety of life-styles possible within one nation. A scavenger hunt allows students to explore possible sources of information about Arabs, analyze points of view expressed, and determine accuracy of the information collected. Most of the 16 activities could be adapted to the study of other national or ethnic groups by simple changes in the data. An appendix contains a bibliography; lists of embassies and missions, major newspapers of the Arab world, Arab information offices, major oil companies, organizations, publications, and audiovisual materials; and data sheets. (AV)

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THE ARABS: PERCEPTION/MISPERCEPTION

An Experimental Unit

Prepared by the Center for Teaching International Relations

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THE ARABS

PERCEPTION / MISPERCEPTION

A Comparative View

by

George Otero

Center for Teaching International Relations

1975

Experimental Version

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TEACHER'S INTRODUCTION: THE ARABS

"Reality happens to be, like a landscape possessed of an infinite number of perspectives, all equally veracious and authentic. The sole false perspective is that which claims to be the only one there is."

Jose Ortega y Gasset

"A man is free only if he can choose. He can choose only if he knows enough to compare."

Eric Fromm

We all carry pictures of other peoples in our minds. These pictures or images are usually widely held by members of our own group, and are applied to all members of the perceived group. Because of these mental pictures many people in the United States see the Arabs as people who wear veiled garments, are Moslems, have many wives, own camels, etc., and react to all Arabs accordingly, even in cases where individuals don't fit preconceived notions and images. Such strong, clear, and all-inclusive images are called "stereotypes."

The purpose of this unit is to provide students with experiences in the classroom that will give them the opportunity to identify and evaluate their own images and perceptions of the Arabs and begin to develop more concrete and accurate perceptions of the Arabs through data analysis.

Developing a more complex notion of others is hard for students or adults to do, but the attempt to do so must be made in classrooms if our perceptions and actions are to keep up with a rapidly changing world. Developing more complex images of other peoples is difficult because of the function of stereotypes. It is convenient for a person to use stereotyped perceptions of others, even if conflict and misperception is the result. It is also difficult to acquire diverse images of others because we see other peoples as different from ourselves. The classroom provides an environment where students can be exposed to the data and processes whereby they can begin to develop more complex notions of the Arabs and rely less on stereotyped perceptions or preconceived notions.

This unit also focuses on activities that will improve the students' performance in various social studies skills. The important skills emphasized in this unit are map-making and reading, use of time-lines and the concept of chronology, data collection and analysis.

Finally, the lessons in the unit attempt to actively involve the students. Activities revolve around student-generated data and decisions in ways that will raise questions about the Arabs in the students' minds. Such questions

might be: How am I similar to or different from an Arab person? How accurate are my images of the Arabs? Why are my views of the Arabs sometimes different from the views of others in my class? Where did I get my views of the Arabs? Should I change some of my perceptions of the Arabs?

Although this unit deals specifically with student perceptions of the Arabs, a simple change in the data could make the lessons helpful in dealing with the students' images and knowledge of any other ethnic or national group your class might study. Please feel free to adapt these lessons in any way you find useful in your classroom situation.

UNIT OBJECTIVES:

1. Students will be given the opportunity to identify and evaluate their personal perceptions and knowledge of the Arabs.

2. To make students reevaluate their previously-held knowledge and perceptions of the Arabs.

3. To give students the opportunity to develop more complex and concrete perceptions and knowledge of the Arabs.

4. To increase the students' ability to interpret and draw maps, utilize time-lines and the concept of chronology, and collect and analyze data.

TEACHING SEQUENCE:

The unit goals are included sequentially in Activities 1-8. There activities would, when completed, take approximately eight to ten class periods, and would adequately expose students to all of the unit goals. Depending on the time available and the type of class you are teaching you may find Activities 9-13 useful. These activities are not in any particular order and could be used to accentuate any of the unit goals you might wish to focus on.

Activity #1: WHAT DO YOU THINK OF THE ARABS?

This activity helps students identify their perceptions of the Arabs by filling out a questionnaire and compiling the results.

Activity #2: AHAB THE ARAB

This activity uses a sound cassette recording to help students identify commonly held stereotypes people in the United States have and maintain about the Arabs. Students are also given the opportunity to decide whether the images are probably true or whether they are incomplete and inaccurate.

Activity #3: WE WOULD LIKE YOU TO KNOW

This activity can be used as a pre-post test. It reflects students' perceptions of the Arabs by asking them to make a list of 10 statements they perceive as being information everyone should know about the Arabs.

Activity #4: HO HUM, INTERESTING FACT, THAT'S A PROBLEM

In this activity participants express their attitudes about situations involving the Arabs using a simple rating scale. It is designed to help students examine their attitudes about the Arabs and also provide the teacher with specific areas that might need special attention in a unit study.

Activity #5: TESTING OUR STEREOTYPES

This activity demonstrates one method that can be used to examine the participants' perceptions of the Arabs. It demonstrates that their perceptions (stereotypes) may be incomplete or inadequate by looking at participants' views of the lands inhabited by the Arabs.

Activity #6: THE SCAVENGER HUNT (DATA COLLECTION)

This activity utilizes teams of students to collect data on the Arabs, using the scavenger hunt as the framework. Students then evaluate the data collected in a number of ways.

Activity #7: TO TELL THE TRUTH

Students are given data cards and decide from knowledge they already have whether the information is true or false. The class as a group also decides whether the statements are correct, and then the accuracy or inaccuracy of the data is revealed.

Activity #8: WHERE WILL YOU FIND THE ARABS? MAKING AND COMPARING MAPS.

This activity focuses on the skills of reading and drawing maps. Students are also asked to make simple comparisons between the geography of the United States and the Middle East.

Activity #9: THE MATCH GAME

Students in this activity are involved in deciding in what ways data about the Arabs might be compared. The decisions in this exercise are the students' and not the teacher's.

Activity #10: ARE ALL ARABS ALIKE?

In this activity student teams are asked to collect information on the Arabs which shows that not all Arabs are alike. Students will learn that although the majority of Arabs share certain characteristics, there is great diversity among these peoples.

Activity #11: HAVE MY VIEWS CHANGED?

Students re-evaluate their views of the Arabs by reviewing the questionnaire and the check sheet they completed in Activities #1 and #2.

Activities #12- #16: Supplemental Activities

Title: WHAT DO YOU THINK OF THE ARABS?

Introduction:

This unit encourages the teacher to help students identify and compare among themselves their views of the Arabs, with the goal in mind of leading the students to formulate more objective views which can be used by the students to identify some of their personal perceptions of the Arabs. Once students have compiled the responses to the question, they will compare their views with those reflected in a record by Ray Stevens. The purpose of this activity is to provide a context whereby students will grow dissatisfied with their knowledge of the Arabs and begin to think about their perceptions of the Arabs.

Objectives:

Utilizing a questionnaire, students will identify some of their personal perceptions of the Arabs by answering the questions.

Students compile the responses on the questionnaire in order to determine the most commonly held perceptions of the class as a whole.

As students are asked to answer the question, "How do you know that your perceptions are accurate?", many of them will discover that their perceptions are not objective or complete. The students will indicate this knowledge with statements such as "I don't know much about the Arabs," "I'm not sure if that's true about the Arabs," "I don't know if the Arabs really are like that but I would like to find out."

Time: One to One and One-half Class Periods

Allow one-half class period for completion of the questionnaire and compilation of the results. Use the last part of this class period to encourage students to verbalize their ideas about what they know and don't know about the Arabs as a group.

Materials:

Ditto one copy of the questionnaire for each student.

Procedure:

Step 1: Hand out a copy of the questionnaire (STUDENT HANDOUT 2:4 and 2:5) to every student. Tell them that the questionnaire was designed to give them the opportunity to identify some of their views of the Arabs. Have the students complete the questionnaire as well as possible.

Step 2: Compile the results of the questionnaires. This can be done by copying the questionnaire onto an overhead transparency and then polling individual students by having them raise their hands.

Step 3: Ask if the data indicates that students have a favorable attitude toward the Arabs. Ask students to share their reasons for making their selection. Collect the questionnaires for use in Activity #8.

Step 4: Use the following questions to identify students' views about the Arabs and their need for more accurate information about the Arabs.

1). Have you ever met an Arab? If not, where did you get your ideas ideas about them?

2). What could account for any negative views you have of the Arabs? Do these same reasons help explain the class's views of the Arabs?

3). Give specific sources of your information about the Arabs. (Students will mention parents, TV, radio, the newspapers, and general impressions.)

4). Do you feel comfortable with your views of the Arabs? (Here you can focus on whether or not the students feel they have enough information about the Arabs, and the degree to which students feel satisfied with their ideas and perceptions of the Arabs.)

Evaluation:

You should, as the teacher, be noting mentally the degree to which the students appear uneasy with their views of the Arabs after your discussions. The more uncomfortable they are with their current information about the Arabs, the more they will state that they really don't know much about the Arabs and the more successful and effective the lesson will have been. The next activity is also intended to encourage the students' interest in finding more information about the Arabs than they already have.

There is the possibility that many students will not know much, if anything, about the Arabs. They may even confuse the Arabs with other cultural groups. This raises the question as to whether the activities will teach students unnecessary negative stereotypes about the Arabs. The answer is no. If the focus of the activities continues to be on developing realistic perceptions of the Arabs, the mentioning of negative stereotypes is inevitable in recognizing and developing accurage information about the Arabs. It is true that statements, especially negative ones, must be analyzed by the class and not glossed over. The following activities should help the class to do just that.

Title: AHAB THE ARAB

Introduction:

Our images of other peoples and groups permeate the media. Television shows, magazines, and movies promote and reinforce stereotypical views of national groups. This activity focuses on a song written and sung by Ray Stevens. This song was popular in the late 1960s on many radio stations. In the lyrics of the song are found many of the commonly-held perceptions which people in the United States have had of Arabs. The purpose of this activity is to help students identify and recognize some of these common stereotypical views and then decide whether these viewpoints are probably true or probably false.

Objectives:

While listening to the record "Ahab the Arab" students should list the terms that identify the perceptions many people in the United States have of the Arabs as a group of people.

After identifying and listing as many images of the Arabs as the students could identify in the record, students will be given the opportunity to voice their own opinion on the probable truth of these images.

Time: One Class Period

Materials:

Cassette tape player; cassette tape recording of "Ahab the Arab," by Ray Stevens. Can be obtained from most record stores as a 45 rpm single.

Procedure:

Step 1: Ask the class to listen carefully to the song you are going to play. The song is intended to be corny or funny. While listening to the record the first time, instruct students to pay close attention to the terms and phrases used to describe Ahab the Arab.

Step 2: Play the song through one time.

Step 3: Play the song a second time. As the students listen to the song this time, ask them to list all the terms or phrases used in the song or suggested by the song that describe the Arabs as a group. (This will include terms such as sheik, rubies, turban, camels, sultan, veils, dancers, etc.; and phrases such as "live in the desert," "strange language," "interested in women," "harem-many wives," "live in tents," "armies and fighters," etc.)

Step 4: After hearing the record for the second time, list on the board or an overhead transparency all the terms and phrases that students listed on their papers. List 10 or 15 items. Then ask students to suggest other terms or phrases that they associate with the Arabs, even if they weren't mentioned in the song, and add these to the list.

Step 5: Ask the students to look at the list and decide if there are any terms or phrases they feel are probably correct. Call on students who volunteer to mention which term or phrase they feel is probably an accurate description of the Arabs as a group. Poll the rest of the class to see if they agree or disagree. Encourage students to explain why they feel that this description is true of the Arabs. Questions might include:

(1.) How sure are you that the term is a correct description of the Arabs?

(2.) Would you bet $10 that the term or phrase accurately describes the Arabs?

(3.) Are there any terms or phrases you can mention that would accurately describe people living in the United States?

Step 6: Ask students to suggest as many ways as possible through which the class could find out if these terms and phrases are accurate descriptions of the Arabs. Accept all suggestions and ideas and encourage students to respond. This is a good task in divergent thinking or brainstorming and you want a comprehensive list. List these, and mention to the class that they will be using some of these sources and methods during the next few days to find out more about the Arabs.

Evaluation:

As a summary activity you might have the students list as many of the terms or phrases as they can remember from the song. Then have them star those that they think are true and accurate images of the Arabs today. Collect these for use at the end of the unit in Activity #8.

THE ARABS AND THEIR LANDS

religious	1 : 2 : 3 : 4 : 5 : 6 : 7	non-religious
primitive	1 : 2 : 3 : 4 : 5 : 6 : 7	civilized
rich	1 : 2 : 3 : 4 : 5 : 6 : 7	poor
barren	1 : 2 : 3 : 4 : 5 : 6 : 7	fertile
good	1 : 2 : 3 : 4 : 5 : 6 : 7	bad
kind	1 : 2 : 3 : 4 : 5 : 6 : 7	cruel
dark	1 : 2 : 3 : 4 : 5 : 6 : 7	light
unhappy	1 : 2 : 3 : 4 : 5 : 6 : 7	happy
peaceful	1 : 2 : 3 : 4 : 5 : 6 : 7	warlike
small	1 : 2 : 3 : 4 : 5 : 6 : 7	large
simple	1 : 2 : 3 : 4 : 5 : 6 : 7	complex
strong	1 : 2 : 3 : 4 : 5 : 6 : 7	weak
dishonest	1 : 2 : 3 : 4 : 5 : 6 : 7	honest
mysterious	1 : 2 : 3 : 4 : 5 : 6 : 7	familiar
proud	1 : 2 : 3 : 4 : 5 : 6 : 7	humble
powerful	1 : 2 : 3 : 4 : 5 : 6 : 7	weak
old	1 : 2 : 3 : 4 : 5 : 6 : 7	young
brave	1 : 2 : 3 : 4 : 5 : 6 : 7	cowardly
cities	1 : 2 : 3 : 4 : 5 : 6 : 7	country
dull	1 : 2 : 3 : 4 : 5 : 6 : 7	exciting

Title: WE WOULD LIKE YOU TO KNOW

Introduction:

This activity can be used as a pre-post test. It is simple but at the same time reflects student perceptions in a number of ways. The focus of the activity is not simply on what the students say about the Arabs, but how they perceive the task itself. And in some important cases it is not what is said but what is not said about the Arabs that is important.

Objectives:

To force students to identify and write 10 statements about the Arabs they perceive as being information everyone should know about the Arabs.

Time: 30 minutes -- longer with discussion

Materials:

None needed -- ditto sheet with 10 blanks for students to fill in. Title the ditto sheet, "We Would Like You to Know This About the Arabs."

Procedure:

Step 1: Ask students in pairs or trios to formulate a list of 10 statements that they think everyone in the United States ought to know about the Arabs. Give the groups 10-15 minutes. These lists can be discussed at this point or collected if used as a pre-post test instrument.

Step 2: A few days later hand the lists back to the groups and ask them if they would like to make any changes. Let them do so.

Step 3: Discuss the lists the students have developed.

1. What kinds of statements did most of the class include? Why?
2. What groups of people or problems did the group consider when making their lists?
3. What changes did the groups make in their lists the second time? Why?
4. Is it better to have no information about a group or a little information about a group? Give an example where a little information might be a problem.
5. Do you think your parents would develop a different list? The president? Arab students?
6. If you had to eliminate 5 statements from the list which ones would you eliminate?
7. Is the information interesting? If not, how could you make it interesting? If that means making a poster do so.
8. What is left out of the list? Why?
9. What stereotypes could a person form from this list?

Evaluation:

Have students check their statements for accuracy. The students might also show the list to other people and find out how many of the statements were new information to the people reading them.

Further Suggestions:

Have the class make up a list of 10 statements that they would want Arab students to know about them. Compare the two lists. How are they similar? How are they different?

Does the list the students created about Arabs focus more on politics than the list they wrote about themselves? Does the list of statements about themselves seem incomplete? Would students feel comfortable if the only thing Arab young people knew about them was the statements on that list? Is it a good idea to make a list of 10 statements about another group?

The class also might have their parents or other adults make a list of 10 statements about the Arabs. These can then be compared to their own lists.

If possible, the class might be able to get a class in an Arab country to make a list of 10 statements about Arabs that everyone ought to know. This data could also be compared to the students' lists noting the differences in the ways Arabs perceive themselves.

Title: HO HUM, INTERESTING FACT, THAT'S A PROBLEM (adapted from an activity from Gary Smith)

Introduction:

How important is it to learn more about the Arabs? From The point of view of teachers, curriculum developers, and Arabs themselves it could be very important. For most 7th or 8th grade students the Arabs may be an unknown quantity which should stay that way.

For most people it may not be necessary to understand the Arabs, although I think a good case can be made for such an understanding. It is important that people understand what their feelings and perceptions are regarding the Arabs and why they have those particular attitudes. In this activity participants express their attitudes about situations involving the Arabs using a simple rating scale. These ratings are then discussed with two goals in mind. The first involves allowing the participants to voice their ideas about the need to study the Arabs. The second goal is to provide the teacher with data about specific areas regarding the Arabs that might need special attention during the unit study.

Objectives:

To encourage participants to examine their attitudes towards events and situations involving Arabs.

To raise in both the students' and teachers' minds the question as to the importance of understanding the Arabs.

Time: 30 - 50 minutes

Materials:

Teacher will need a copy of statements for response by class.

Procedure:

Step 1: Tell the class you would like to find out their opinions about some situations that you have written down. Tell them that you will read the statement and that each student can respond to the statement in one of three ways. The student can respond with Ho-Hum, Interesting Fact, or That's a Problem.

Step 2: Read the statements and have students respond as a group by raising their hands for each possible response. Get someone to tally the responses.

Step 3: Discuss the responses using the following questions.
1. What makes a situation a problem?
2. How could a ho-hum response change to a problem response? Use a specific example from the list.
3. Do you see any use to you in gaining a better understanding of the Arabs?

Step 4: Mention to the group that twenty years ago almost no one would have considered the fact that there are large deposits of oil in Arab nations as a problem. Ho-Hum or interesting facts probably would have been the response. Yet today, many persons perceive that fact as a problem and the lack of understanding people in the United States have of the Arabs makes the situation more difficult.

Evaluation:

Ask the class if they can suggest any other reasons why it is better to have a knowledge and open-ended understanding of the Arabs verses a narrow stereotypical view of the Arabs.

Students might suggest the following
1). Reluctance to make quick judgements about Arabs.
2). Development of insight into the diversity and complexity involved in being an Arab.
3). Tendency to interact with an Arab person as an individual and not just as an "Arab."
4). Less likelihood of making decisions based on inaccurate or stereotypical information.
5). A developing interest in learning more about Arab culture.
6). An increased understanding if not acceptance of why many Arabs take the positions they do.
7). An awareness that Arab culture can be different from the decisions made by notions representing Arab people.
8). A better understanding of why each individual sees the Arabs the way they do.
9). Information which will allow the student to correct others when they make inaccurate or stereotypic statements about the Arabs.

A two-week unit will not accomplish these goals. It may not accomplish any of them. There are also many other reasons for studying another group. Yet the potential for developing understanding is increased if we are aware of our own perceptions and continue to evaluate those perceptions as we gather more data about a particular group.

Further Suggestions:

You could have students make up a list of situations that they would be interested in finding out the classes' responses to. Why did they choose those situations? Did they get the responses they expected?

HO-HUM, INTERESTING FACT, THAT'S A PROBLEM

1. Arab nations control over 50% of the known world reserves of oil.
2. You used to be able to buy a coke for a $.05.
3. Most Arabs are also of Moslem religion.
4. Many Arab students attend colleges in the United States.
5. Many people in the United States hate Arab people.
6. It is difficult to categorize or label an Arab.
7. Arabs invented the zero.
8. Many English words originated from the Arabs.
9. Most Arabs write in a language that is hard for people in the U.S. to learn.
10. Peanut Butter is good for you.
11. Girls can now play on Boy's Little Leauge teams.
12. Israel and Arab nations have had 4 wars since 1946.
13. That the Palestinians (mostly Arab) were uprooted and forced from their homes, businesses and property.
14. That most American textbooks have inaccurate information in them about the Arabs.
15. Moslems believe the Koran is God's word revealed through the Prophet Mohammed.

Title: TESTING OUR STEREOTYPES

Introduction:

This activity demonstrates one method that can be used to examine the participants' perceptions of the Arabs. In this case the aspect of Arab culture examined is their land. Students have certain images of the land that Arabs, as a group, live on. Those perceptions are challenged and new data and images are at the same time substituted for the stereotyped images held by most of the participants.

Objectives:

To challenge participants' views of the type of land Arabs live on by exposing participants to the diversity of geographic areas that are inhabited by Arab peoples.

To demonstrate to participants that their perceptions (stereotypes) of Arabs and their land may be inadequate and/or incomplete.

Time: 1 class period

Materials:

You will need 10 pictures of landscapes taken in countries that are mostly Arab. These pictures can be obtained easily from National Geographic Magazine as well as back issues of Time, Newsweek, and Life Magazine. There is a set of slides already printed which is available from CTIR on a loan basis. The pictures you collect should show a wide diversity of land forms and climate regions. The pictures can be made into slides or shown on a opaque projector.

Procedure:

Step 1: Have students generate some one or two word responses to describe the environment or land that Arabs live on. Then ask them to take out a out a blank sheet of paper and number from 1 to 10. Tell the class you are going to test their perceptions about the land Arabs live on.

Step 2: Have students divide the paper into 2 columns. One column titled Arab lands and the other column not Arab lands. Show the slides or pictures to the class rapidly, focusing on the picture for only 5 to 10 seconds. Have the students mark their papers.

Step 3: Review each picture. How did the students rate the slide? What were their reasons, clues, perceptions? Go thru each picture this way without giving the answer. After you have discussed the pictures and the students' images tell them that all of the pictures come from countries where Arabs live and from lands where Arabs live. Discuss with the class that you did not trick them but that they themselves could not see or perceive some of the pictures as

typical or reflective of their images of Arab land. At this point students now have new and accurate data about some of the geographical areas Arabs live in. In this discussion about why pictures were not marked as Arab land, see if participants emphasize our tendency to stereotype and over-generalize. This activity combats this tendency by providing diverse and varied information about Arabs and their land forcing participants to re-examine their perceptions.

Evaluation:

Have students begin to collect diverse and varied data about the Arabs in other areas. These could include housing, foods, religion, clothing, etc. Remember to encourage students to collect a wide variety of data. The tendency when putting together a bulletin board or collecting data is to over-generalize or stereotype our impressions but supplying only limited amounts of data. Therefore you might require students to find, say, at least 15 kinds of housing or foods, or clothing styles as a minimum.

You can also have students reexamine their one or two word descriptions of the land Arabs live on. Their descriptions should change in some ways.

Further Suggestions:

Place the 10 pictures on the board. Over the next few days see if students can identify the exact country or location of the picture. This will encourage the use of map skills. You might offer a reward to the group or individual that gets the most correct locations.

How can the class find out which types of geography are most common in Arab lands? Brainstorm ways to answer this question. This may be checked out in the map exercise in this unit.

Title: THE SCAVENGER HUNT

Introduction:

This activity is the major data collection activity of the unit. The main purpose of the activity is to encourage students to continually identify and collect information about other groups of people, in this case, the Arabs. The involvement of the United States with the Arab countries is increasingly complex. The students' image of the Arabs will need constant re-examination in the light of new and/or more accurate information. Students will need the skills noting, collecting, and interpreting information about the Arabs from many sources. This activity allows students to explore possible sources of information about the Arabs and encourages them to collect this information. This information can be used to test the views students expressed and documented in activities #1 and #2.

Objectives:

Within the context of a scavenger hunt, the students will attempt to collect as much information as they can about the Arabs in the alloted time period.

After collecting the data, students will examine the data in reference to the sources, the point of view expressed, and the accuracy of the information collected.

Students will examine the data and make judgments about which were interesting, easy to read, most informative, and most useful to them.

Time: One-half class period to explain assignment, four days for collection of resources and data, one day for in-class analysis.

You might include one class period for library research in addition to the four days outside of class.

Materials:

One copy of the Scavenger Hunt Assignment Sheet for each student on the day the assignment is given. Duplicate one copy of the evaluation sheet for use in class at the end of the hunt.

Procedure:

This activity is in two parts. First, the students participate in the scavenger hunt and then examine and evaluate the information collected.

Step 1: Ask a student to explain what a scavenger hunt is. Usually a scavenger hunt is a game played at a party. Players break into small groups or teams of four to five people. Each group is given a list of items to collect. Usually each group has the same list. Then the groups are given a time limit in which to collect as many of the items as they can by going from door to door in the neighborhood. The group that

collects the most items on the list is the winning team. Once the basic idea of the scavenger hunt is clear to the students and a few personal experiences have been related, ask the students to form groups of four to five for a class scavenger hunt.

Step 2: Pass out the rule list for the scavenger hunt and the list of items to be collected (STUDENT HANDOUT 3:3). Mention that these items all relate to the Arabs. Tell the groups that they have four class days to collect the data and that the hunt will end at the beginning of class on the 5th day. They can collect the items from any source in the community but should include some neighbors.

Step 3: On the 5th day, have students tally their search lists to see which group has collected the most information. Declare a winner if you feel that is necessary.

Step 4: Hand out the evaluation worksheets (STUDENT HANDOUT 3:5) and have the groups complete the questions and tasks.

Step 5: Step 4 may take the entire class period. If so, you can stop there. It would probably be beneficial for the groups to report on some of the worksheet tasks so that each group gets an idea of what materials the others collected and what they learned about the Arabs from them. This could be accomplished by having one student from each group report to the entire class.

Step 6: Have students decide if any of the information collected helps them decide whether the images listed in Ahab the Arab are true or false. Did the data raise any new perceptions? If so, list these also.

The worksheet responses will indicate what information students gained from the hunt. In addition, the amount of material collected would be a good indication of student involvement in the activity.

Further Suggestions:

(1) A group of students might wish to collect the material in notebook form for further reference. Other groups might wish to build bulletin board displays. The material might be placed in a file where students could add materials during the year. New materials could be examined at the end of the year in the same manner used on the evaluation work sheet.

(2) You could make use of the data the students have collected in Activity #7, The Match Game, rather than using the data provided in that activity. This would provide students with another means of seeing what can be learned from the information they have collected.

SCAVENGER HUNT RULES AND ITEMS TO COLLECT

Rules:

No stealing is allowed. Students taking pages out of books or caught stealing material from libraries or stores will be disqualified and forced to pay for any item damaged or stolen.

Students may go anywhere in the city to obtain information. Parents or older brothers and sisters may help collect information, but a student must work with them. Tape recorders may be used. All items must be in the classroom on the 5th day in order to be counted.

Items to Collect:

Map showing where the Arabs live.
Maps showing different boundaries for Arab lands at different times.
Interviews with Arab-Americans living in the area.
Newspaper articles about the involvement of the United States with Arab nations.
Publications printed in Arab countries.
Post cards and/or stamps from Arab countries.
Articles from Time, or Newsweek on the Arabs.
Five pictures of daily life in an Arab country.
Clothing from Arab countries.
Copy of the Koran.
Copy of record demonstrating past and present music styles of Arab people.
Copy of statements by Arab leaders.
Pictures and descriptions of famous Arabs.
Article about Arabs that is 20 years old.
Copy of the record Ahab the Arab by Ray Stevens.
Artifacts of Arab culture from an import store.
Greeting cards with images of Arabs presented.
Pictures portraying Arab lifestyles.
Recipe for an Arab meal.

At least five other items but not more than ten of your choice that relate to the Arabs in some way.

Remember: You will not find all the items, but get as many as you can. The winner may well be the group that finds the most free choice items.

What information did you find that confirmed a perception you already had of the Arabs?

Do you consider the source of your information to be reliable? Worth believing?

What information did you find that was most interesting to you?

What information was the most difficult to find? Why?

Can you find two items of data in your collection that say opposite things about the Arabs? ---------- List the sources and the basic difference discovered.

If you did find conflicting information, try to explain in a sentence or two <u>why</u> the information was conflicting.

Which item of information gave you the most new knowledge about the Arabs?

Which item of information gave you the most accurate insight about the Arabs? How do you know? How can you find out?

Title: TO TELL THE TRUTH

Introduction:

This activity gives the students an opportunity to check their knowledge of the Arabs as a group with some concrete data. The students will acquire accurate data about the Arabs while dealing with their present, and often inaccurate and vague, images of the Arabs.

Objectives:

Each student will decide whether information about the Arabs, printed on cards, is true or false, and will verbally state a decision before the class.

When each individual student tells the class whether the card has information which is true or false, the rest of the class will indicate by a show of hands whether or not they agree with the decision.

Each student will check his voting record against the correct answer for the card to determine to what degree his knowledge of the Arabs is accurate.

Time: One Class Period

Materials:

Set of cards (STUDENT HANDOUTS 4:4 - 4:10) about the Arabs. Two boxes, one labeled "true" and the other labeled "false"-provided by the teacher. Tally sheet (STUDENT HANDOUT 4:3) for each student.

Activity:

Step 1: Hand out a card to 15 students as they enter the room or immediately after class begins.

Step 2: Tell each student to decide whether the information on his or her card is true or false based on the knowledge they have of the Arabs, however limited that may or may not be. Students may consult other students but the final decision rests with the individual. About 5 minutes.

Step 3: Have each student come before the class, read the information on the card, and place it in the true or false box. After each student makes his decision, the entire class should mark their tally sheet to indicate whether they think the information is true or false. You can also have students give a voice vote or raise their hands to show the student in front of the class how the entire class feels about the information on the card.

Step 4: Go through the cards, giving the correct response for each card. After reading the answers, check how students did with their own tally sheets. How many students got 8 or more answers correct? Did they guess or did they really know the answers? How many feel that they understand the Arabs fairly well? How many feel that they do not have very accurate information about the Arabs? How many had images of the Arabs that were false most of the time? Where did they get these perceptions of the Arabs?

NOTE: Be sure you mention the sources of the information on the cards as you go over them. Students will tend to believe you even when you don't give your sources. This is a habit worth breaking.

Evaluation:

The evaluation is part of the activity. The students will be evaluating their information about the Arabs in light of the data provided on the cards.

Further Suggestions:

Instead of asking students to decide whether the statements are true or false, have them decide whether they are opinion statements or factual statements. You will need to make a new set of cards, as the set included in this unit is based on factual data. The statements need not apply to the Arabs specifically.

TO TELL THE TRUTH TALLY SHEET

Statement #	True or False My Guess	True or False Majority of Class	True or False Correct Answer
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			

1.

ALL ARABS ARE MOSLEMS AND ALL MOSLEMS ARE ARABS.

2.

THE ARAB NATIONS OF THE MIDDLE EAST CONTROL OVER 55% OF THE PROVEN WORLD RESERVES OF OIL.

CS: THE ARABS 9/75

cut

cut

3.

ALL ARAB NATIONS SUPPORT THE PALESTINIAN LIBERATION ORGANIZATION CONTROLLED BY ARAB GUERRILLAS.

4.

MOST ARABS ARE NOMADS WHO LIVE IN SMALL GROUPS IN THE DESERT.

STUDENT HANDOUT 7:4

5.

NOT ALL ARABS AGREE ON THE ISSUES THEY FACE REGARDING THE CONFLICT WITH ISRAEL.

6.

MOSLEM ARABS AND JEWS BOTH CONSIDER THEMSELVES DESCENDANTS OF ABRAHAM, THE PATRIARCH OF THE OLD TESTAMENT.

cut

cut

7.

LESS THAN 10% OF THE LAND CONTROLLED BY ARABS CAN BE USED FOR FARMING.

8.

THE ARABS HAVE DARK HAIR, DARK EYES, AND AN OLIVE COMPLEXION.

9.

ARABS MAKE UP THE MOST NUMEROUS ETHNIC GROUP IN THE MIDDLE EAST REGION.

10.

ALL ARAB COUNTRIES ARE RICH IN OIL SUPPLIES, ESPECIALLY THE COUNTRY OF EGYPT.

CS: THE ARABS 9/75

30

cut

11.

JERUSALEM IS A HOLY CITY FOR THE CHRISTIANS JEWS, AND MOSLEMS.

cut

12.

THE UNITED STATES IMPORTS JUST ABOUT HALF OF THE OIL IT USES. HALF OF OUR OIL THEREFORE COMES FROM WITHIN THE U.S., AND HALF COMES FROM OTHER NATIONS. MOST OF THE OIL THAT COMES FROM OTHER NATIONS COMES FROM THE ARAB CONTROLLED NATIONS OF THE MIDDLE EAST.

STUDENT HANDOUT 7:6

13.

ALL ARABS HAVE THE SAME BACKGROUNDS, TRADITIONS, AND CUSTOMS.

14.

THE PALESTINIANS ARE ARAB PEOPLE WHO WANT TO RULE THEMSELVES AND HAVE THEIR OWN COUNTRY TO LIVE IN.

CS: THE ARABS 9/75

31

- 23 -

cut

cut

15.

THE VEIL AND THE HAREM ARE BOTH DISAPPEARING ARAB CUSTOMS.

STUDENT HANDOUT 7:7

SOURCES

1. FALSE. Source: Issues in United States Foreign Policy, U.S. Department of State, No. 1, The Middle East.

2. TRUE. Source: British Petroleum Company, Statistical Review of the World Oil Industry, 1971.

3. FALSE. Source: Saturday Review, pp. 12-14, March 22, 1973.

4. FALSE. Source: The Middle East, by Frank Tachau, Macmillan Company, 1970. Mr. Tachau is Associate Professor of Political Science at the University of Illinois.

5. TRUE. Source: Middle East Happenings, Colloquies, Images and Mythologies. By Joseph Neyer, Professor of Philosophy, Rutgers University. American Academic Association for Peace in the Middle East, 69 Bank Street, New York, N.Y. 10014, Dec. 1971.

6. TRUE. Source: The Middle East by Frank Tachau, MacMillan Co., 1970. Frank Tachau is Associate Professor of Political Science at the University of Illinois.

7. TRUE. Source: Issues in United States Foreign Policy, Department of State, No. 1, The Middle East.

8. FALSE. There are racial differences between Arabs. There are blue-eyed Arabs in Lebanon, and black Arabs in Morocco, and the"pure" Bedouin Arab of the Sinai that forms most of our images of the Arabs.

   Source: "The Arab: Who He Is and How He Came To Be Thus," Rocky Mountain News, Jerry M. Landay.

9. TRUE. A majority (over 50%) of the people in every country except Turkey, Iran, The Sudan, and Israel are Arab.

   Source: The Middle East, by Frank Tachau. MacMillan Co. Frank Tachau is Associate Professor of Political Science at the University of Illinois.

10. FALSE. The major producers of oil are Libya, Iraq, Kuwait, Saudi Arabia and and Qatar. The nations of Lebanon, Syria, Jordan and Egypt produce little oil.

    Source: Current Events, AEP Publications, Vol. 70., No. 18, Feb. 17, 1971.

11. TRUE. Jerusalem also contains the rock where Muhammad rose into the heaven, and has many places sacred to Christians and Jews.

SOURCES (con't)

12. FALSE. Source: The Energy Crisis and U.S. Foreign Policy, by Robert Hunter. Headline Series No. 216, Foreign Policy Association of the United States, p. 26.

13. FALSE. Map. "Peoples of the Middle East" National Geographic, July, 1972.

14. True. Source: The Arabs in American Textbooks, Ayad Al-Qazzaz, Ruth Afifi, Jean Pelleture, Audrey Shabbas, California State Board of Education, June 1975.

15. TRUE. The harem is nearly extinct, and polygamy is no longer permitted in many Arab countries. The veil is now the exception, and it may be of such flimsy material as merely to hide blemishes.

Source: The Arabs in American Textbooks, Ayad Al-Qazzaz, Ruth Afifi, Jean Pelleture, Audrey Shabbas, California State Board of Education, June 1975.

Title: WHERE WILL YOU FIND THE ARABS? MAKING AND COMPARING MAPS

Introduction:

This activity is based on the assumption that many characteristics of a group of people depend to some degree on geography. In this activity students work in small groups making maps of the United States and the Middle East that focus on one or two geographical factors such as mountains or rivers. In comparing the maps, students will be asked to decide if the diversity of the geography in each place means that the groups are diverse within themselves and whether it is as hard to make statements that apply to all citizens of the United States. In addition students will be practicing map reading and map making skills.

Objectives:

To increase the students' ability to read and make maps by having each student make and read at least one map.

To encourage students to learn about other groups by comparing those groups with the United States, noting the similarities and differences between the two.

Time: Two Class Periods

Materials:

Colored pencils from school or home; maps of the United States (Master copy included as STUDENT HANDOUT 5:3); maps of the Middle East (Master copy included as STUDENT HANDOUT 5:4); classroom atlases or text books with maps of the United States and the Middle East. (Atlas of the Middle East, Rand McNally Company)

Activity:

Step 1: Break the class into groups of two to three students with no more than three students per group. Students may choose to work by themselves.

Step 2: Hand each group a set of maps and a task sheet, or let them choose task sheets (STUDENT HANDOUTS 5:5 - 5:7). List on the board the names of the following countries that have an Arab population of 50% or more. This will let students know where the Arabs live.

Algeria
Bahrain
Iraq
Jordan
Kuwait
Lebanon
Libya
Sudan
Mauritania
Morocco
Oman
Qatar
Saudi Arabia
Syria
United Arab Emirates (Trucial States)
Tunisia
Egypt
People's Republic of Yemen
Yemen Arab Republic

Step 3: Have each group make their maps following the instructions on the task sheet.

Step 4: Ask each group to answer the questions on the task sheet and then present the results to the class and/or hang the maps around the room. Encourage the students to re-do the maps if they are not accurate. The idea is to be accurate rather than have everything right on the first map.

Step 5: Groups may complete as many task sheets as they like. You may assign more than one task sheet for the class, depending on the time alloted.

Evaluation:

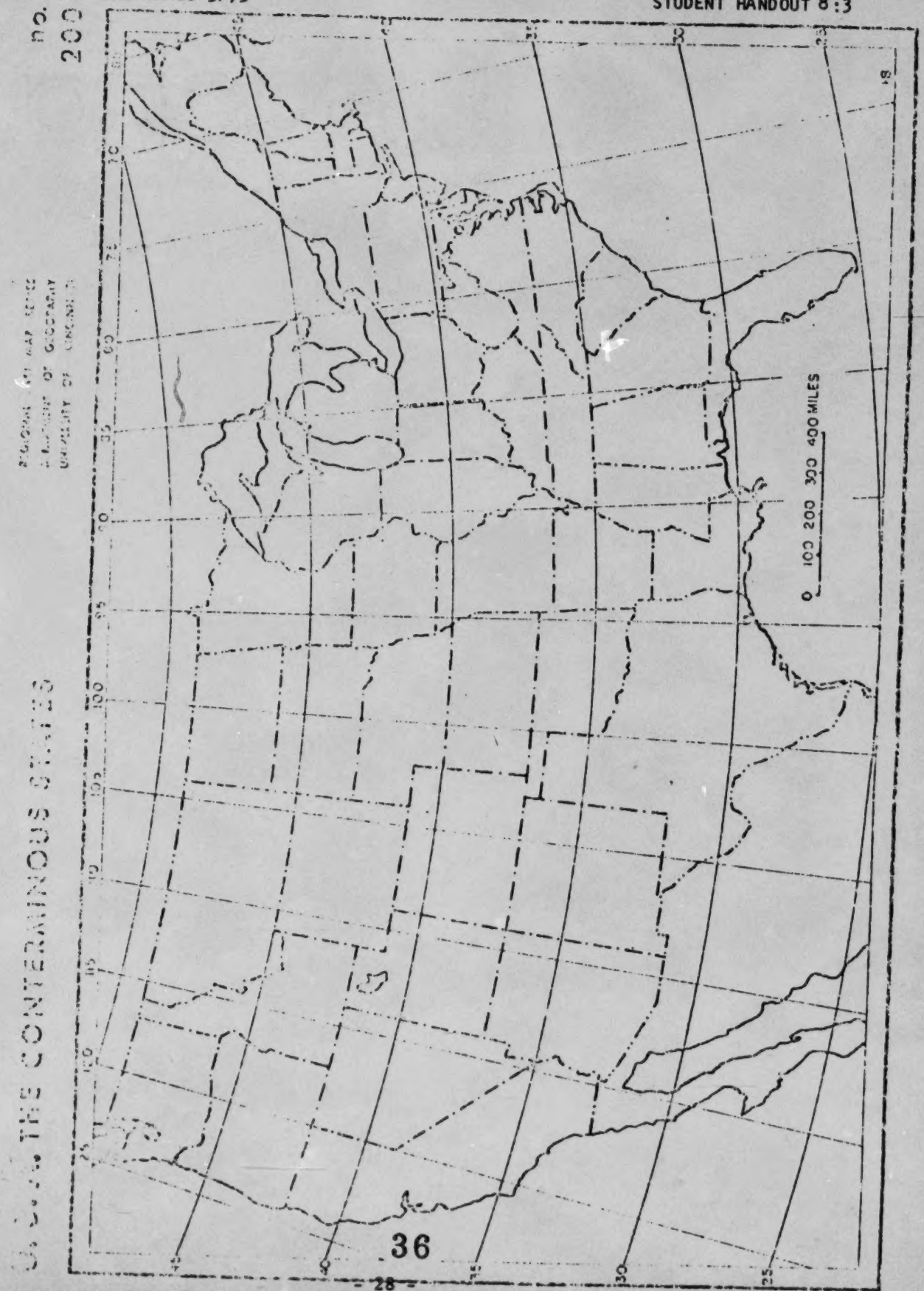
The quality of the work done on the task sheets can serve as an evaluation of the students' work. You may also have students write down two or three ways in which the Arab lands and the United States are similar and different.

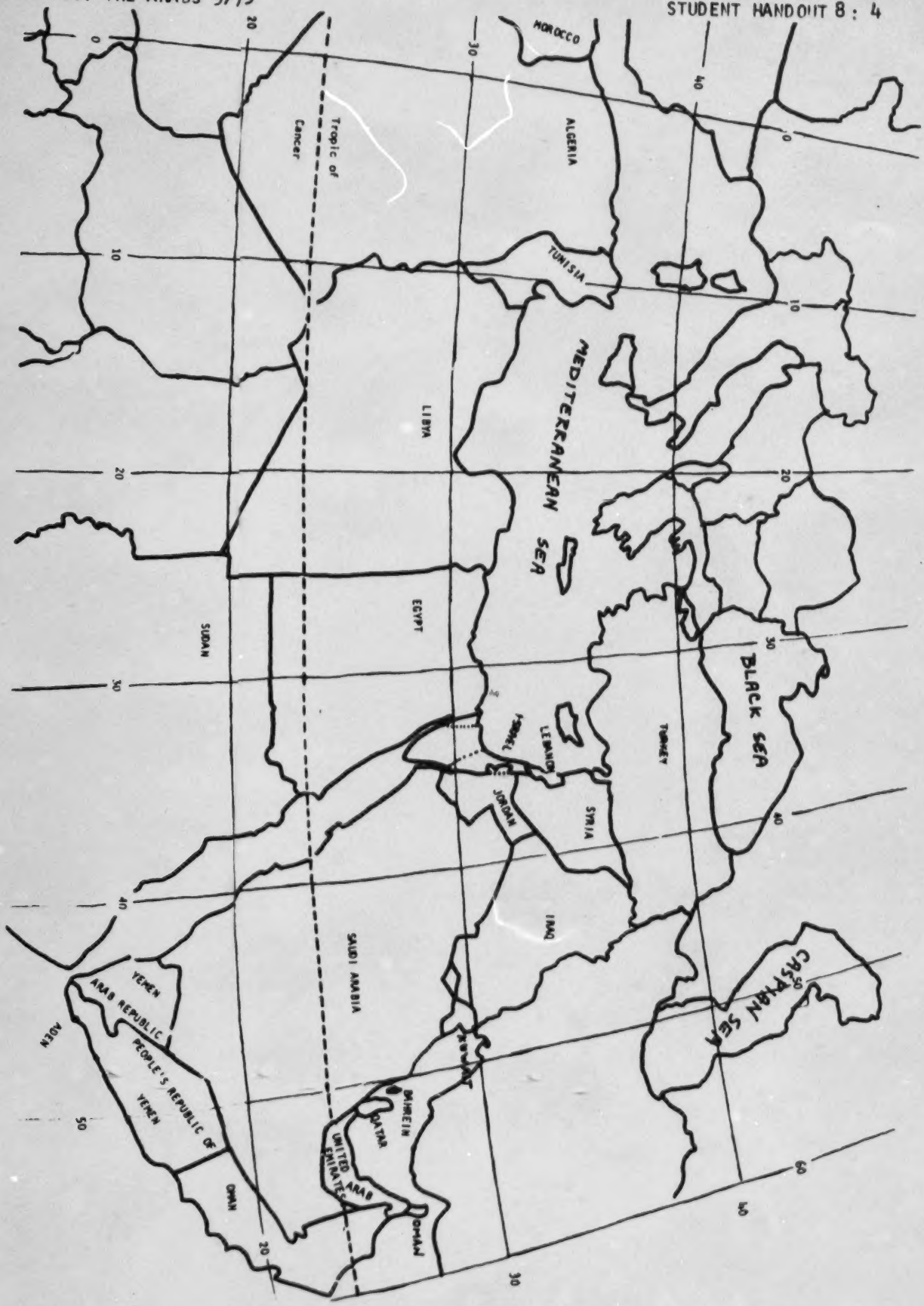
Have students use an atlas and make two separate lists. One list of ways the the United States and Arab nations are alike geographically. The other list should be of way the two areas are different geographically. How can this information relate to the list of images the participants compiled in activities #1 and #2?

Further Suggestion:

- Find the map "Peoples of the Middle East" available in National Geographic, July 1972. This is a large map which can be hung on the wall. The map will help to visually identify for students the cultural diversity of peoples living in the Middle East who consider themselves Arabs.

STUDENT HANDOUT 8:3




MOROCCO
ALGERIA
TUNISIA
Tropic of Cancer
LIBYA
MEDITERRANEAN SEA
EGYPT
SUDAN
BLACK SEA
ISRAEL
LEBANON
JORDAN
SYRIA
TURKEY
IRAQ
SAUDI ARABIA
CASPIAN SEA
YEMEN ARAB REPUBLIC
PEOPLE'S REPUBLIC OF YEMEN
OMAN
BAHREIN
QATAR
UNITED ARAB EMIRATES
KUWAIT

MAP TASK SHEET #1: MOUNTAINS

1. Find an atlas that has a physical relief map for both of the areas represented on your blank maps, the United States and the Arab countries surrounding the Mediterranean.

2. Locate the symbol the map uses to represent mountains.

3. Draw in the mountains on each blank map that you have. Use the same symbol for the mountains on each of your maps or use the symbol: ʌʌʌ .

4. If mountain ranges have names, such as the "Rocky Mountains," note that name on the map.

5. Answer the following questions using the information on the two maps you have drawn.

   (1.) Do both areas have more than one mountain range?

   (2.) The land areas represented on your two maps are about the same size. Which area has more mountains, the United States or the Middle East?

   (3.) Is the Middle East more mountainous than you thought?

   (4.) Could people living in mountainous areas of the U.S. be more similar to people living in mountainous regions of Saudi Arabia than they are to Americans living on the coast? Why or why not?

   (5.) What problems do people who live in mountains face regardless of whether they are Arabs or Americans?

MAP TASK SHEET #2: RIVERS AND POPULATION

1. Locate an atlas that has a physical-relief map for each of the areas represented on your blank maps.

2. Locate the rivers on each of these atlas maps.

3. Draw the major rivers and river systems on the two maps. Use the same symbols for each map.

4. Locate an atlas that shows population distribution for each of the two areas.

5. Draw the population distribution on each of the maps. Use dots, small circles, or colored areas to show the distribution.

6. Answer the following questions using the information on the two maps that you have drawn. Remember the land area of the United States is about the same as the land area of the Middle East.

   (1.) Which area has the most rivers?

   (2.) Does the Middle East have as many rivers as you thought it would have? Why or why not?

   (3.) Do most of the people represented on the two maps live close to rivers? Give two reasons why they do or two reasons why they do not.

   (4.) Where do most of the people in the Middle East live? Do most of the people live where you thought they would?

   (5.) Do people in the United States and the Middle East live in similar places? Why or why not?

MAP TASK SHEET #3: RAINFALL AND CROPS

1. Find an atlas that has a rainfall map for each area on your blank maps. Find an atlas that has a produce or crop map for each area on your blank maps.

2. Draw the average annual rainfall on each blank map. You can use the method in the atlas or make up your symbols and color code. NOTE: Some atlases show the average rainfall in summer and the average rainfall in winter. You want the average annual (yearly) rainfall.

3. Draw in the major crops and products on each map. The 5 or 10 most important crops, animals and minerals will do. NOTE: If you focus on crops for the Middle East, focus on crops for the United States. If you focus on animals for the Middle East, then do the same for the United States.

4. Answer the following questions using the information on the two maps you have drawn. Remember that the land area for both the United States and the Middle East is about the same.

   (1.) Which areas of the United States have an annual rainfall similar to the average rainfall of the Middle East.

   (2.) What is the average annual rainfall of the U.S.? What is the average annual rainfall of the Middle East? Which area receives more rain?

   (3.) What crops and animals are found in the United States that are not found in the Middle East? Is that related to the amount of rainfall? Explain.

   (4.) Are there any crops or animals found in the Middle East that you did not expect to be there? List them.

Title: THE MATCH GAME

Introduction:

Learning to study topics comparatively is rather easy when a body of information is given to the student who then is asked to look for similarities and differences on a specific topic or area which the teacher identifies. Whenever people make comparisons in real-life situations, however, they must decide themselves when two or more things can be compared. That is the purpose of this activity: students will practice making decisions as to whether or not two or more sources of information can be compared in a way meaningful to them.

Objectives:

Each student has a data sheet and must find another student whose data can be compared with his in some way that makes sense to both students.

To help emphasize to students that data can be compared in a number of ways and for a number of reasons.

Time: One Class Period

Materials:

You will need data sheets. Some are provided in the activity. These can also be items collected in the scavenger hunt, activity #3. You can also have students make a data sheet. Hand out construction paper. Have students collect articles, graphs, cartoons, documents, or other data related to the Arabs. Paste these on the construction paper. Each student then has a piece of data.

Procedure:

Step 1: At the beginning of the class hand out a data sheet to every student. Tell them that no data sheets are alike.

Step 2: Tell the students that their task is to find another student with a data sheet that can be compared with their data sheet in some way. At this point do not say any more about comparing or the instructions, except to remind them that they are to find another student or students that have data cards that can be compared to their card in some way.

Step 3: Give the students five or ten minutes to form pairs or groups of three or four. Tell the class that no one should be alone at the end of ten minutes.

Step 4: Have the groups explain in what ways they think their data cards are comparable. (Students might mention the data is comparable because it is the same kind of data, i.e. cartoons; they might mention that the data talks about the same kind of topic, i.e. the religion of the Arabs.) List the ways the students feel the data is comparable on the board.

Step 5: Have the students do the exercise again, keeping in mind the categories for comparing that were developed by the group in the first round. This time they must form groups of at least three and write down what they learned from comparing the data sheets. This could be a listing of the similarities and differences in the data sheets, or might include a generalization on the part of the students.

Step 6: At this point you might ask the students to suggest any new ways of comparing that are not already listed on the board.

Evaluation:

Suggest to the students that we can learn things by comparing that we can't learn in other ways. Ask the students what can be learned about the Arabs by comparing data that couldn't be learned otherwise.

Further Suggestions:

Have students make their own data sheets for the match game. This data could come from the scavenger hunt.

Have students find someone with a data card that will help them understand their data card better.

There are many other uses for these data cards:

1. When students have particular questions the data cards could be consulted.

2. Students could rate the cartoons on the basis of those that reflect their ideas and views the best.

3. Students could find data that is similar to theirs. They could find data that is different.

4. They could use a single data card to make some statements about the Arabs. Then they could check the statements by using new data cards, evaluating their original statements.

5. The cartoon data cards could be sorted using different criteria: Pro-Arab--Anti-Arab, funniest, true-false, etc.

6. Think of your own uses.

Title: ARE ALL ARABS ALIKE?

Introduction:

Most people will admit that their images of another group do not apply to every person in that group. Yet some people continue to act as if all Arabs, or all members of any national group, are alike in every important way. This activity gives students the opportunity to prove to themselves that the Arabs are not all alike even though the majority share certain characteristics.

Objectives:

Given the task of proving that all Arabs are not alike, student teams of 2-4 persons will present information before the class to support the assumption that "Arabs are not all alike."

Time: 1-2 Class periods for research
1 class period for presentations

Materials:

No special materials are needed. Make arrangements for the use of the library and have plenty of books on the Arabs and the Middle East in your classroom.

Procedure:

Step 1: Ask students if they think all Arabs are alike. Let students express their opinion on the question.

Step 2: Tell the students that you would like them, for the time being, to work under the assumption that all Arabs are not alike. Tell the students that their task is to try to demonstrate this assumption.

Step 3: Have students form working groups of 2-4 persons. Give them two days in class to collect their information. Encourage competition among the groups with each trying to gather the most information.

Have each group choose a person who will present the results to the class. The group that presents the most concrete data demonstrating that all Arabs are not alike wins.

Evaluation:

Have each student write a paragraph containing at least two statements illustrating that all Arabs are not alike.

Title: HAVE MY VIEWS CHANGED?

Introduction:

The purpose of Activities 1-8 has been to help students identify their perceptions of the Arabs and at the same time begin the process of forming more complex and concrete images of the Arabs based on increased knowledge of the Arabs. This final activity in the unit sequence asks the students to repeat the initial survey and re-examine the list of stereotypes they compiled while listening to the song "Ahab the Arab." The views of the students may not have drastically changed in eight days time, but the process of re-evaluation rather than a change in perception is the major purpose of this activity. It is hoped, however, that the students' responses will indicate that they have acquired more accurate and complex ideas and perceptions of the Arabs.

Objectives:

To give each student the opportunity to re-evaluate their perceptions and knowledge of the Arabs by completing the same questionnaire filled out earlier in the unit and then comparing the responses on the two questionnaires.

Students will also re-examine the paper they wrote on images of "Ahab the Arab," to see if any of their perceptions on the truth or falsity of the images have changed.

Time: One Class Period

Materials:

You will need copies of the questionnaire (STUDENT HANDOUT 2:4) that the students filled out in Activity #2. You can use the same questionnaire and need not duplicate more, but it is probably best to duplicate new surveys.

You will need the paper that students wrote on the probable truth or falsity of various images of Arabs revealed in the song "Ahab the Arab."

Procedures:

Step 1: Ask the students if they think their perceptions of the Arabs have changed over the past few days. Let a few students respond if they wish. Have the class fill out the same questionnaire they filled out in Activity #2.

Step 2: After the students have completed the questionnaire--using pencil if they used pen the first time or vice-versa--ask students to mention any changes in their responses and explain the reasons for the changes if they can.

Step 3: If you wish, you can take a tally of the entire class to see how the class as a whole is perceiving the Arabs at this point. Make sure that you emphasize that this is a re-evaluation and that a

change in view is not in itself good. Ask the students if they think that their views of the Arabs, whether they have changed or not, are based more on accurate information. (Hopefully some will say yes, and give examples.) Ask the students if they could use more information about the Arabs, even now.

Step 4: Have students review their papers concerning "Ahab the Arab." Have they changed their minds about any of their statements about Arabs? Are they more sure now that any particular term or phrase does describe the Arabs? Would they bet on it, where they wouldn't before?

Step 5: Encourage students to continue their search for more accurate information about the Arabs and point out that it is a continual process.

Evaluation:

This activity serves as an evaluation of the unit. Do students feel that their images of the Arabs are now more complex; that they now have more accurate data about the Arabs; that they are now more aware of their perceptions of the Arabs? Do they now know how to collect information about the Arabs that they hadn't thought about before? The degree of positive response to these questions indicates the success of the unit.

NOTE: Supplemental Activities 9 through 14 may be used to enhance the goals of the unit at the discretion of the teacher.

Title: INTERVIEW WITH AN ARAB

Introduction:

Often a class will have the opportunity to listen to a speaker from the country or ethnic group they are studying. Most of the time the speaker will show slides, make a speech, and answer a few questions. Usually the students leave the class with a few tidbits of information which are soon transformed into generalizations about that group of people based on a 40-minute presentation by only one person from that country or group. Although this tendency to generalize is impossible to eliminate, the purpose of this activity is to focus more on the students and their questions than on the speaker's stories and personal perspective.

Objectives:

Knowing that an Arab speaker will be coming to class to answer student questions, students will compile five questions they would like to as the speaker. The class will review the questions as a group to determine just what they are trying to find out and whether the speaker can accurately and conclusively answer the questions. They will then choose about ten questions which will give them the most accurate information about the Arabs.
After the speaker has responded to the interview questions, the class will decide which questions were answered in a satisfactory way and which questions still need more information than the speaker gave.

Time: One-half Class Period to discuss and select questions to ask the speaker.
One Class Period for speaker interview.
At least one-half period for review of the speaker's responses.

Materials:

You must make contact with a speaker in advance to set a date and inform the person of the format of his or her involvement.

1. Some of the students may have a friend that would come.
2. The local university may have foreign students from Arab countries who would come.
3. The school system may have foreign students who could come.
4. Your town may have a restaurant that serves Arabian food which you could visit to see if there is an Arab there who could speak to your class.
5. There may be a speakers' bureau in town which could help you contact an Arab.
6. If you have an international house in your community, see if they can put you in touch with an Arab.

Procedure:

Step 1: Find out if anyone in the class knows a person who is an Arab. If so, have them see if the person could speak with the class. If not, try the other possible contacts for a speaker.

Step 2: Once you have a speaker set for a data, ask the students to collect a list of five questions they would like to ask the person. Suggest to the students that they ask questions that will help them get more accurate information about the Arab people.

Step 3: The day before the speaker arrives, spend a few minutes with the class and review the questions the students have written by going over the following questions with the Class. Consider the following criteria for selecting questions:

1. Can the speaker answer your question for all Arabs?

2. Does your question ask the speaker to say something about his own experiences or about the experiences of all Arabs?

3. Will the speaker be able to answer the question in an objective manner? You will have to discuss what you and the students would consider an objective answer.

4. Will you have more accurate information about the Arabs if the speaker answers your questions?

5. Are you asking questions that you can't find answers to elsewhere?

6. Are you asking questions that will give you answers you can check with other sources?

If a student can answer "yes" to a question have them place the number of your question next to their own question. If they can't answer "yes" to most of the, you should encourage them to write different questions.

Step 4: Tell the speaker what the format of the visit will be. Make sure that you tell the speaker to give his or her background to the class. Tell the students that they will be asking questions the entire period and that the speaker will call on them right from the beginning of the class.

Step 5: After the presentation (question and answer session), ask the students to suggest which questions were answered to their satisfaction and which were not. Explore the reasons why the questions were answered well or inadequately.

Also ask the students which of the speaker's responses were the most interesting to them and which response gave them information that they didn't think was true about the Arabs before the speaker came.

Evaluation:

Have the students write down five statements that begin with this phrase: "I learned from the speaker that....." Do these statements reflect change on the students' part. Do they reflect an increasingly accurate and complex understanding of the Arabs? Do the students see any similarities between themselves and the Arab speaker?

Title: TEXAS AND PALESTINE

Introduction:

People are often more understanding and empathetic of another group's or person's actions when they see themselves acting in similar ways in comparable circumstances. The use of analogies is an important tool in gaining such understanding. This activity introduces students to analogies in a simplified case concerning the Palestinian Arabs. This is only an introduction to analogies. Understanding and analyzing analogies is a complex skill that takes practice and knowledge beyond the scope of this activity. The main purpose of the activity is to develop student empathy for the Palestinian view of the Middle East conflict.

Objective:

To compare the attitudes of Palestinians with the attitudes of students in suggested similar or analogous situations.
To introduce analogies and their use in social science.
To use analogies to evaluate attitudes about the Arabs.

Time: One Class Period

Materials:

Duplicate the student handouts entitled "Texas and Palestine" for the students or present in lecture/discussion format yourself.

Procedure:

If you duplicate the handouts, the task can be done as a worksheet. Students can work alone or in pairs. Plan on 15 minutes at the end of the class to review the work.

Optional Approach: Present the material and activities in lecture/discussion format instead of worksheet form. This will allow you to consider better ways of helping students understand analogies.

NOTE: Before doing the activity you may want to spend some time explaining who the Palestinians are and where they live now.

Evaluation:

Have students look for analogies in newspapers and magazine articles. Bring in one analogy for evaluation purposes.

TEXAS AND PALESTINE

Comparing some else's experience with a similar situation that you face often helps you understand the other situation better. List some situations you have faced that are similar to the situations listed below.

1. Someone bigger than I was forced me to give him my candy bar.

2. I tried to make it to school on time but I didn't.

3. Everytime I say something to Jean, she takes it the wrong way.

We make comparisons between situations in order to evaluate the experiences. If a new situation or problem is similar to one in which you acted a certain way, you are likely to act the same way again. If you feel that a person is right in a certain situation you probably would feel that a person would be right in a similar situation in the future. When a person uses an analogy they are trying to say that two situations are so similar that they should be evaluated in the same way. But people do not always agree with the analogy. They may not think the two situations can be compared because they differ in some important ways. For example:

> Jimmy says that he should stay up late this Saturday because Betty stayed up late last Saturday. Yet, his mother points out that Betty was celebrating her birthday and relatives were visiting from out of town, which justified her staying up late. Therefore the situations are not similar and Jimmy can't use that analogy to support his case for staying up late on Saturday.

National or ethnic groups can also use analogies to try to get another group to better understand their position. By presenting their situation as being similar to one which the Americans resolved in a certain way, for example, another group might hope that the Americans will evaluate their situation in the same way.

Many people in the United States do not understand why the Palestinian refugees do not go ahead and live in the Arab countries of Jordan, Syria, or Lebanon, instead of continuing their 25-year struggle to return to Palestine, which is now controlled by Israel. One Arab has suggested an analogy for people in the United States that he feels would help them understand the position of the Palestinians.

Step 1: Read this information and make a <u>decision</u>:

> The Palestinians are Arabs who were living in Palestine before the Jews formed the state of Israel in 1958.
>
> The Palestinians have always considered Palestine their home and have for about 70 years resented the presence of the Jews who they consider to be outsiders taking over their land. The Jews, on the other hand,

feel they have just as much right to the land as the Palestinians. They have moved to Palestine in large numbers since 1900, and rule the land at the present time as a result of a number of international agreements and armed conflicts. Since 1965 the Palestinians have formed armed guerrilla organizations to take over by force the land they believe is theirs. They have vowed to destroy Israel and regain this land at any cost in money and time.

Decision: Are the Palestinians taking an approach that is right in your eyes?

YES - Reasons:

NO - Reasons:

Step 2: Now read the analogy suggested by Paul Kudsi, a Palestinian Arab.

"If Texas today were terrorized and then taken over by the Mexicans, who claimed it as part of their country (which it once was), Texas and the United States wouldn't accept it. It's the same thing in Palestine for the Arabs."

Source: Denver Post
Sunday Feb 17, 1974, p. 39

Rewrite the analogy placing the terms Palestine, Israelis, Israel, Palestinians, and Arabs in the appropriate blank.

"If _____ today were terrorized and then taken over by the _____, who claimed it as part of _____ (which it once was), _____ and the _____ wouldn't accept it."

Step 3: Questions:

1. How does the analogy help you understand how the Palestinians might feel?

2. Are the situations similar in enough ways so that you could expect the Palestinians to feel about Palestine the way you and most Americans would feel about Texas being taken over? If they aren't similar in important ways, point out the differences.

3. How does the use of the analogy affect your views about your response to the 1st section? Did the analogy affect other students in similar ways?

Title: PROTEST POSTERS

Adapted from an idea by Marcia Scofield

Introduction:

People find many ways to express their views. Some people write letters, others start programs or run for offices, others get violent or strike, and many people demonstrate. Protest posters are a part of most demonstrations. These posters allow the demonstrators to quickly and succinctly express their point of view. In this activity students will be making posters which will reflect student views of the Middle East.

Objectives:

To design and make a protest poster reflecting a position on an issue.
To experience the function of protest posters in a demonstration.
To analyze posters to determine the perspective of the group of person with the poster.

Time: Two Class Periods (one to make posters, one to present and discuss posters)

Procedure:

Step 1: Ask students to explain what a demonstration is. Ask them to explain why people carry posters at these demonstrations. Ask them what you can learn about the people from reading the posters.

Step 2: Hand out a different scenario to each group of 10 students. After students have read the scenarios have them prepare posters. If you need to clip out good examples of posters from newspapers and magazines or have students do so. You might give the students a day or two to think of good poster ideas.

Step 3: Point out to the students that this task will be twofold:

1. Make posters that reflect the views of the people in the scenario.

2. Interpret and analyze the posters of the other groups in the class.

Step 4: Students present their posters either in small work demonstrations or in groups hung upon the walls.

Step 5: Students discuss what the views of the groups are as reflected on the posters, trying to describe the situation that group faced. The real scenario is then disclosed and the scenario and group perceptions are compared and discussed for each group.

NOTE: You may give the class just one scenario as a whole. Some are easier than others. Also remember that students can do research before making the poster. A sample leaflet for such a demonstration that was actually held is included at the end of the activity. This could be made into a transparency or duplicated to help students generate ideas.

Scenario #1: Your group is sympathetic with the Arab viewpoint. Israel is again requesting aid from the United States Congress. Your group plans to demonstrate in front of the Congress one week before a vote is taken. Your group feels that the general public doesn't really understand the Arab viewpoint on the relations between Israel and the Arab nations. Your group knows that Arab views of Israel are flexible and that many Arab leaders are willing to work out solutions to the problems facing the people of the Middle East. But, you don't want more military aid to go to Israel if that aid would upset the military balance in the area.

Scenario #2: The leader of the Palestinian Liberation Army is coming to talk with Henry Kissinger in Washington, D.C. Your group realizes that most people in the United States feel the Palestinians are handling their relations with Israel quite poorly. The violence as a result of hijackings and raids into Israel has received vast news coverage and has affected American views of the Palestianian cause in a negative way. Your group feels that people must be informed about the Palestinian perspective on the conflict in the Middle East. So your group will hold a demonstration tomorrow in front of the White House supporting the meeting which you feel should have occurred a long time ago. People in the U.S. must be aware of the history of suffering the Palestinian Arab has lived through, of the conditions of refugee life, and of the commitment of the Palestinians to live in their homeland.

Scenario #3: The local television station has been broadcasting news about the Middle East conflict that your class feels is inaccurate, misleading, and unfair. The news seems to present only one side of the issue and this tends to be the Israeli side. Also, your group feels that the news presents the issues in a simplistic fashion so that the public tends to think there are simple solutions to the conflict in the Middle East. Your group has decided to stage a demonstration in front of the TV station during the 6:00 news. Your group plans to make posters that will state your objections about TV coverage of the Middle East conflict and the poor handling of the Arab viewpoint. The demonstration is set for the day after tomorrow.

Scenario #4: Entire class, divided into two groups.

Tomorrow is the anniversary of the June 5, 1967 Arab-Israeli War. Israel still occupies Arab territory, yet a treaty has been signed between Israel and Egypt that shows signs that both sides are willing to compromise positions that they would not change in the period 1967-73. One-half of the class will prepare protest posters to present Israeli views of the current situation and of the relationship between Arabs and Israelis in general. The other one-half of the class will prepare posters that reflect Arab views of the current situation in the Middle East. Both groups will need to do some research before beginning their posters for the demonstration to be held in the park.

STOP

ISRAELI EXPANSION

NOVEMBER, 1917 - Balfour Declaration was issued by the British government promising the Zionist movement a Jewish national home.

MAY, 1948 - Massacring and expelling the Palestinian people from their homeland to establish the Zionist state (Israel).

One of the massacres was: The Massacre of Deir-Yassin:

Menachin Begin, leader of the Irgun terrorist organization commented on this massacre where 254 men, women and children were murdered during the night of April 10, "The massacre was not only justified, but there would not have been a state of Israel without the victory of Deir-Yassin."

SEPTEMBER, 1956 - Acting as an imperialist spearhead, Israel collaborated with Britain and France in their attack on Egypt.

Aba Eban in "Reality and Vision in the Middle East: an Israeli View," Foreign Affairs of July 1965 predicted:

"It is not absurd to imagine Arab leaders ardently urging a return to the frontier of 1966 or 1967, just as they now urge a return to the frontier of 1947 which they once set aside by force."

JUNE, 1967 - The Zionist state continued its aggression and expansion against the neighboring Arab countries and swallowed up the rest of Palestine, Sinai and the Golan Heights.

OCTOBER, 1973 - Backed by the U.S. Sixth Fleet, Israel waged a new war of aggression against Egypt and Syria to annex more Arab lands in order to absorb new immigrants.

Weizman revealed his expansionist vision while addressing an assembly of Zionists in May, 1936 as follows:

"I know that God promised Palestine to the children of Isreal, but I do not know what boundaries He set." - TRIAL AND ERROR

SUPPORT

SUPPORT THE ARAB PEOPLE IN THEIR JUST STRUGGLE AGAINST ZIONISM AND IMPERIALISM.

SUPPORT THE RIGHT OF THE PALESTINIAN PEOPLE FOR SELF-DETERMINATION.

SUPPORT FREE PALESTINE: FREE FOR ALL PALESTINIANS AND JEWS.

Title: IDENTIFYING STEREOTYPES IN THE MEDIA - TEXTBOOKS

Introduction:

One test of the student's ability to discriminate more closely concerning the information he or she reads about other peoples is by checking the information in their own textbooks. In this activity students are given examples of statements a group of Arab educators in California considered to be false, stereotypic, incomplete or misleading. The students examine these statements to discover what is objectionable about the comments. Once they have identified criterion for judging information about other cultures the students examine their own textbooks trying to find examples of stereotypic data about the Arabs. The results of their survey are discussed and analyzed in class.

Objectives:

Students will examine textbooks in order to identify statements or pictures that refer to the Arabs and are incomplete, false, stereotypic, or misleading.

Time: 2 class periods

Materials:

You will need student handouts #15:3 and #15:4
You will also need textbooks that have information in them about the Arabs.

Procedure:

Step 1: Tell the students that you would like them to examine some textbooks statements about the Arabs. All of them are considered to be poor statements to have in textbooks for a number of reasons by a group of Arab educators who live in California and are concerned about the information students in American public schools get concerning the Arabs as a group.

Step 2: I am going to give you a list of these statements. Please try to decide what is wrong with the statement from an Arab viewpoint.

Step 3: After the students have given their reasons as to why the statements are poor, hand out the statements that have the written comments by the Arab educators. Have the students compare their responses with those of the educators. Students may disagree with the Arab educators and that response should be discussed.

Step 4: Have the students mark the statements on their sheets with the following code.

a. - false statement about the Arabs
b. - incomplete statement, should include more information
c. - misleading, not clear statement
d. - stereotypic statement, overgeneralizes about the Arabs
e. - biased, represents the point of view of persons who are not Arab
f. - offensive language
g. - other

Step 5: Now have the students survey available textbooks to see if they can identify statements about the Arabs that fit one of the categories in Step 4 or are objectionable in some other way. Discuss and report these in the Class. Students might make posters to display these stereotypes.

Evaluation:

Have the students rewrite the statements they found or the ones on the sheet handed out in class. This will give the students the opportunity to show what they know about the Arabs. It should also demonstrate to the students the difficulty of writing a complete, accurate book that will offend no one.

Question to raise:

Is it possible to write a completely factual book? Is it possible that the reader has as much responsibility for checking the statements he or she reads as the author has for making accurate statements?

POOR STATEMENTS ABOUT ARABS IN AMERICAN TEXTBOOKS

1. "There is nothing the Bedouin liked better than fighting."
   BEDOUIN COURAGE, GENEROSITY, ENDURANCE, HOSPITALITY, WISDOM ARE NOT EMPHASIZED.

2. "Palestinians had heard of the Zionist plan to settle Jews in Palestine. They were afraid that the new Jewish settlers would drive out the Arabs already living there. They refused to sell the land to a Jew."
   THE GUIDE DOES NOT EXPLAIN THAT THE LAND SOLD TO ZIONISTS COULD NOT BE LIVED OR WORKED ON BY ARABS OR EVER AGAIN SOLD TO AN ARAB.

3. "Israel: A Western Nation in an Arab World."
   THE TITLE IS MISLEADING.

4. "Arabs spread Islam by warring against their neighbors."
   THE TEXT SLANDERS ISLAM IN THE 7TH CENTURY.

5. "May, 1948: Arab armies from all countries surrounding Israel moved upon the new state."
   LIKE OTHER TEXTS, THIS ONE DOES NOT GIVE SUFFICIENT INFORMATION ABOUT THE WAR IN 1948.

6. "Everywhere in Middle Eastern villages and cities there are millions of flies. They breed filth and spread dysentery..."

7. "Few people of this area even know that there is a better way to live."
   (for #6 & #7) THE VERY WORST BOOK ENCOUNTERED BY THE EVALUATION COMMITTEE, THIS ONE SLANDERS THE PEOPLE OF THE MIDDLE EAST AND IS FRIGHTENING FOR YOUNG PEOPLE.

8. "Most of the people of Israel are Jews, but there are also Christians and Arabs."
   ARABS MAY BE VARIOUS KINDS OF MOSLEMS OR CHRISTIANS. THERE WERE CHRISTIAN ARABS LONG BEFORE THERE WERE ANY CHRISTIAN AMERICANS.

9. "The mosque and the veiled woman are symbols of Islamic culture."
   WOMEN ARE SHOCKINGLY PORTRAYED. UNDER A PICTURE OF A MOSQUE AND A HEAVILY VEILED WOMAN, WAS THE ABOVE CAPTION. FOR WHOM IS THE VEILED WOMAN A SYMBOL OF ISLAMIC CULTURE? IS THIS THE SYMBOL TO BE CREATED IN THE MINDS OF SEVENTH-GRADE STUDENTS?

10. "By Arab law, a man may have four wives."
    ARAB LAW IS NOT THE SAME AS ISLAMIC LAW, NOR DO MOST ARAB COUNTRIES PERMIT THE PRACTICE OF POLYGAMY, A DISAPPEARING CUSTOM.

Source: The Arabs in American Textbooks - A Detailed Analysis of the Treatment of the Arabs in Elementary and Junior High School Textbooks for the California State Board of Education, June 1975, by Ayad Al-Qazzaz, California State Univ., Ruth Afifi, Jean Pelleture, Audrey Shabbas.

STUDENT HANDOUT 15:4

POOR STATEMENTS ABOUT ARABS IN AMERICAN TEXTBOOKS

1. "There is nothing the Bedouin liked better than fighting."

2. "Palestinians had heard of the Zionist plan to settle Jews in Palestine. They were afraid that the new Jewish settlers would drive out the Arabs already living there. They refused to sell the land to a Jew."

3. "Israel: A Western Nation in an Arab World."

4. "Arabs spread Islam by warring against their neighbors."

5. "May, 1948: Arab armies from all countries surrounding Israel moved upon the new state."

6. "Everywhere in Middle Eastern villages and cities there are millions of flies. They breed filth and spread dysentery..."

7. "Few people of this area even know that there is a better way to live."

8. "Most of the people of Israel are Jews, but there are also Christians and Arabs."

9. "The mosque and the veiled woman are symbols of Islamic culture."

10. "By Arab law, a man may have four wives."

SOURCES

1. Addison Wesley: People in Change: The Middle East, Bangher and Myers, 1973, grade 6. p. 51.

2. Ibid., p. 103.

3. Allyn and Bacon: Lands of the Middle East, Frenier et al., 1971, grades 5-7, p. 95.

4. American Book Company: Learning About Countries and Societies, Davis et al., 1975, grade 6.

5. Ibid., p. 248.

6. Benefic Press: How People Live in the Middle East, Yates, 1971, grades 4-8, p. 65.

7. Ibid., p. 78.

8. Globe: The Earth: Regions and People, Abramowitz, 1971, grades 3 and 4, p. 129.

9. Globe: Exploring Civilizations, Linder et al., 1974, grade 7, p. 403.

10. Globe: Minorities U.S.A., Finkelstein, 1971, grade 8, p. 496.

Title: SOURCES

Introduction:

Where do national stereotypes come from ? Why do we as a people tend to have certain specific images of the Arabs? In this exercise students are exposed to the various sources of data and information that most of us draw from in order to formulate our images of other national groups. This process starts at very young ages. It starts as soon as small children can talk and watch T.V.

Objectives:

To inform students of the general sources in their society of data used to formulate national stereotypes.

To have students collect information from 3 sources that provide data that people use in formulating national stereotypes.

Time: 1 class period, with some out of class time for collecting information

Materials:

Copies of sources of national stereotypes handout, one for each student

Procedure:

Step 1: Hand out the sources of national stereotypes to each person in class. Have the class break into groups of 3 students each. Ask each group to collect one concrete example of how each source contributes to a stereotyping of the Arabs. For example bring back a sample of an ethnic joke that portrays the Arabs in a stereotypic way.

Step 2: Have students share their evidence with the class. Discuss the following questions.
1). What do all the sources have in common? How are they alike?
2). Which sources are you most familiar with? Would this be true for a 6 yr. old? Your father?
3). Who is responsible for these jokes, ads, cartoons, etc.? If you don't know how can you find out?
4). Are these stereotypes negative, positive, or both? Give examples.
5). Which of the sources do you think has the most power over our perceptions and images?
6). How could you or a group change the information portrayed by some of these sources? For example what can you do about bad ethnic jokes? Poor cartoons? Stereotypic records such as "Ahab the Arab?"
7). To what degree do the media sources cause us to form stereotypes? To what degree do our stereotypes cause what the media shows?

Evaluation:

Ask the students to write their preference concerning the following choice. Would you like to change all the sources of information that promote stereotypes or change the people that use and listen to the information from these media sources?

SOURCES OF NATIONAL STEREOTYPES

1. The language we speak -- There are common expressions that people use that make a reference to people of another ethnic group. This may contribute to the tendency we have to see people in ethnic groups as all the same.

   Examples: I tried to Jew him down.
   You dirty Arab.

2. Ethnic jokes or anecdotes -- Ethnic jokes are funny to many people. Yet the jokes promote stereotypic views of a group which too many people believe.

   Example: Polish jokes make <u>all</u> Polish people out to be stupid.

3. Political cartoons and comic books -- Thru the concentrated use of symbols. Cartoons communicate by using pictures and ideas that everyone can understand even if the symbol is not true or negative about another group of people.

   Examples: The cartoon image of Uncle Sam
   The drawing of Chinese persons with Yellow skins in comic books

4. Television -- There are many television shows that make us laugh by focusing on stereotypic behavior that the national group is supposed to possess. In all most all cases these characters on these shows are overdone and their actions are over-generalized.

5. Films, magazines -- Again these forms of mass media allow stereotypes to be shown and seen by lots of people.

   examples: Advertisements with Mexicans in traditional costumes doing the hat dance.
   The stereotype of the southern black maid who is very loyal in <u>Gone With the Wind</u>.

6. Short stories and books -- Novels and short stories, which sometimes become movies, are full of stereotyped views of other peoples because the stories, especially fiction, reflect the limited perceptions of the author.

7. Suggest your own source of stereotyped information in the society.

   Records - music
   Greeting cards
   Holidays
   Furniture
   Commericials
   Bumper stickers
   _____
   _____
   _____

APPENDIX

BIBLIOGRAPHY

These are books that you might want to review or read. Some are good, some are not so good. This is basically a listing of sources for your convenience so that you can decide which books will meet the needs in your classroom.

1. BOOKS

Aramco Handbook: Oil and the Middle East. Dhahran, Saudi Arabia, Arabian Oil Company, 1968.

Armajani, Yahya. Middle East: Past and Present. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1970.

Cattan, Henry. Palestine, the Arabs & Israel: The Search for Justice. London: Longman Group Ltd, 1969.

Fisher, Eugene M., and Bassiouni, M. Cherif. Storm Over the Arab World. Chicago: Follet Publishing Company, 1972.

Hadawi, Sami. Bitter Harvest: Palestine 1914-1967. New York: New World Press, 1967.

El Kodsy, Ahmad and Eli Lobel. The Arab World and Israel. New York: Monthly Review Press, 1970.

Elon, Amos and Hassan, Sana. Between Enemies. New York: Random House, 1974.

Laqueur, Walter. Confrontation: The Middle East and World Politics. New York: Bantam Books, Inc., 1974. This author has written many other books and articles on the topic.

Little, Tom. The Arab World Today. London: Ruper Hart-Davis, 1972.

Mosley, Leonard. Power Play: Oil in the Middle East. New York: Random House, 1973.

Stewart, Desmond, and the editors of Time-Life Books. Early Islam. Great Ages of Man: A History of the World Cultures. New York: Time Incorporated, 1967.

Stegner, Wallace. Discovery! Beirut, Lebanon: Middle East Export Press, Inc., 1971. Obtainable from ARAMCO.

Additional Resources:
You and your students can use the following sources to obtain more information about the Arabs. When you write to these organizations be sure to make specific requests. They will often send you postcards, magazines, newspapers, stamps, textbooks, drawings, calendars, posters, etc. in addition to the regular information bulletins and articles.

2. EMBASSIES/ MISSIONS

EMBASSIES:
Most of the Arab nations maintain embassies in Washington. A letter to the respective embassy addressed to Washington, D.C., will undoubtedly be delivered. Some of the larger embassies are given below.

Iraq. 1801 P St., N.W., Washington, D.C. 20036

Israel. 1621 22nd St., N.W., Washington D.C. 20008

Hashemite Kingdom of Jordan. 2319 Wyoming Ave., N.W., Washington, D.C. 20008

Kuwait. 2940 Tilden St., N.W., Washington, D.C. 20008

Lebanon. 2560 28th St., N.W., Washington, D.C. 20008

Libyan Arab Republic. 2344 Massachusetts Ave., N.W., Washington, D.C. 20008

Morocco. 1601 21st St., N.W., Washington, D.C. 20008

Saudi Arabia. 1520 28th St., N.W., Washington, D.C. 20008

Tunisia. 2408 Massachusetts Ave., N.W., Washington, D.C. 20008

MISSIONS: (See following pages)

3. NEWSPAPERS: (See following pages)

ARAB DIPLOMATS TO THE U.S.A.

ALGERIA INTERESTS SEC.
2118 Kalorama Rd. N.W.
Washington, D.C. 20008
(202) 234-7246

EGYPT
2310 Decatur Pl., N.W.
Washington, D.C. 20008
(202) 232-5400

IRAQ INTERESTS SEC.
1801 P Street N.W.
Washington, D.C. 20036
(202) 483-7500

JORDAN
2319 Wyoming Ave. N.W.
Washington, D.C. 20008
(202) 265-1606

KUWAIT
2940 Tilden St., N.W.
Washington, D.C. 20008
(202) 966-0702

LEBANON
2560-28th St., N.W.
Washington, D.C. 20008
(202) 332-0300

LIBYA
2344 Mass. Ave., N.W.
Washington, D.C. 20008
(202) 232-1315

MAURITANIA
2129 Leroy PL. N.W.
Washington, D.C. 20008
(202) 232-5700

MOROCCO
1601-21st St. N.W.
Washington, D.C. 20009
(202) 462-7979

OMAN
2342 Mass Ave., N.W.
Washington, D.C. 20008
(202) 387-1980

SYRIA
600 New Hampshire Ave., NW
Washington, D.C. 20036

TUNISIA
2408 Mass Ave., N.W.
Washington, D.C. 20008
(202) 234-6644

YEMEN ARAB REPUBLIC
600 New Hampshire Ave., NW
Washington, D.C. 20037
(202) 965-4760

QATAR
2621 Connecticut, N.W.
Washington, D.C. 20008
(202) 332-2300

SAUDI ARABIA
1520-18th St., N.W.
Washington, D.C. 20036
(202) 483-2100

SUDAN
3421 Mass Ave., N.W.
Washington, D.C. 20007
(202) 338-8565

ARAB INFORMATION CENTER
Arab Info. Center
Main office
747 Third Ave.
New York, N.Y. 10017

ARAB INFO. CENTER
1875 Connecticut Ave., N.W.
Suite 1110
Washington, D.C. 20008

ARAB INFO. CENTER
18 S. Michigan Ave.
Chicago, Ill. 60603

ARAB INFO. CENTER
Hartford Bldg.
Suite 1302
Dallas, Texas 75201

ARAB INFO. CENTER
Russ Bldg.
235 Montgomery No. 666
San Francisco, CA 94104

ARAB MISSIONS TO THE U.N.

ALGERIA
750 Third Ave.
New York, N.Y. 10017
(212) 986-0595

BAHRAIN
747 Third Ave.
New York, N.Y. 10017
(212) 751-8805

EGYPT
36 E. 67th St.
New York, N.Y. 10021
(212) 879-6300

IRAQ
14 E. 79th St.
New York, N.Y. 10021
(212) 737-4434

JORDAN
866 U.N. Plaza
New York, N.Y. 10017
(212) 752-0135

KUWAIT
235 E. 42nd St.
New York, N.Y. 10017
(212) 687-8284

LEBANON
866 U.N. Plaza
New York, N.Y. 10017
(212) 355-5460

LIBYA
866 U.N. Plaza
New York, N.Y. 10017
(212) 752-5775

MAURITANIA
600 Third Ave.
New York, N.Y. 10016
(212) 697-2490

MOROCCO
757 Third Ave.
New York, N.Y. 10017
(212) 421-1580

OMAN
605 Third Ave.
New York, N.Y. 10016
(212) 682-0447

PEOPLE'S YEMEN
211 E. 43rd St.
New York, N.Y. 10017
(212) 972-9570

QATAR
747 Third Ave.
New York, N.Y. 10017
(212) 486-9335

SAUDI ARABIA
6 E. 43rd St.
New York, N.Y. 10017
(212) 697-4830

SUDAN
757 Third Ave.
New York, N.Y. 10017
(212) 421-2680

SYRIA
150 E. 58th St.
New York, N.Y. 10022
(212) 752-4250

TUNISIA
40 E. 71st St.
New York, N.Y. 10021
(212) 988-7200

UNITED ARAB EMIRATES
866 Second Ave.
New York, N.Y. 10017
(212) 371-0480

YEMEN ARAB REPUBLIC
211 E. 43rd St.
New York, N.Y. 10017
(212) 986-0990

PALESTINE LIBERATION ORGANIZATION
101 Park Ave.
New York, N.Y. 10017
(212) 686-3530

ARAB PRESS

MAJOR NEWSPAPERS, MAGAZINES, AND PERIODICALS

PUBLISHED IN THE ARAB WORLD

ALGERIA

AL-SHAAB
Arabic daily newspaper
P.O. Box 655, Algiers

AL-JOMHOURIYA
French daily newspaper
6 Rue Bin Senouci, Oran

AL-NASR
Arabic daily newspaper
100 rue Larbi Ben M'hidi,
Constantine

EL-MOUJAHID
French daily newspaper
P.O. Box 810, Algiers

ALGERIE ACTUALITE
French weekly magazine
20, rue de La Liberte,
Algiers

AL-MOUJAHID
Arabic weekly magazine
P.O. Box 810, Algiers

REVOLUTION AFRICAINE
French weekly magazine
7 rue du Stade-Hydra, Algiers

ALWAN
Arabic monthly magazine
10 Hossiba Bin Bou Ali St.,
Algiers

EL-DJEICH
Arabic-French monthly
magazine
3, Chemin de Gascoope,
Algiers

AL-ASALA
Arabic bi-monthly magazine
P.O. Box 63, Algiers

BAHRAIN

AL-ADWAA
Arabic weekly magazine
P.O. Box 224, Manama

AL-MAWAQIF
Arabic weekly magazine
P.O. Box 1083, Manama

AL-MOJTAMA'
AL-JADEED
Arabic weekly magazine
P.O. Box 950, Manama

SADA AL-USBOU'
Arabic weekly magazine
P.O. Box 549, Manama

GULF WEEKLY MIRROR
English weekly newspaper
P. O. Box 455, Manama

AL-BAHRAIN AL-YOUM
Arabic monthly magazine
P.O. Box 253, Manama

EGYPT

AL-AHRAM
Arabic daily newspaper
Galaa St., Cairo

AL-AKHBAR
Arabic daily newspaper
Sahafa St., Cairo

AL-GOMHOURIYA
Arabic daily newspaper
24, Zakaria Ahmed St.,
Cairo

AL-MASAA'
Arabic daily newspaper
24, Zakaria Ahmed St.,
Cairo

THE EGYPTIAN GAZETTE
English daily newspaper
24, Zakaria Ahmed St.,
Cairo

AL SHABAB AL ARABI
Weekly Arabic Newspaper
For Arab Immigrants
P.O.Box 1466, Cairo

AKHER SAA'
Arabic weekly magazine
6 Sahafa St., Cairo

AL-MOUSAWAR
Arabic weekly magazine
16, Mohamed Ezz Al-Arab
St., Cairo

HAWAA'
Arabic weekly magazine
16, Mohamed Ezz Al-Arab
St., Cairo

ROSE EL-YOUSSEF
Arabic weekly magazine
89 (A) Qasr al-Aini St.,
Cairo

AL-AHRAM AL-IQTISADI
Arabic bi-weekly magazine
Galaa St., Cairo

AL-TALI'AA
Arabic monthly magazine
Galaa St., Cairo

AL-THAQAFA
Arabic monthly magazine
27, Tharwat St., Cairo

MIDDLE EAST OBSERVER
Business & Economics of
the Arab World
8 Shawarby St.
Cairo

IRAQ

AL-THAWRA
Arabic daily newspaper
P.O.Box 2009, Baghdad

AL-JOMHOURIYA
Arabic daily newspaper
P.O.Box 491, Baghdad

AL-RIADI
Arabic daily newspaper
P.O.Box 58, Baghdad

ALI F BAA'
Arabic weekly magazine
Ministry of Information,
Baghdad

THE BAGHDAD
OBSERVER
English daily newspaper
P.O.Box 257, Baghdad

AL-AQLAM
Arabic monthly magazine
Ministry of Information,
Baghdad

AL-MARA
Arabic monthly magazine
P.O.Box 211, Baghdad

AL-THAQAFA
Arabic monthly magazine
Tahreer Square, Baghdad

AL-TORATH AL-SHAABI
Arabic monthly magazine
Ministry of Information,
Baghdad

AL-SEYAHA
Arabic bi-monthly magazine
Iraqi Resorts Department,
Baghdad

JORDAN

AL-DEFAA'
Arabic daily newspaper
Amman

AL-DESTOUR
Arabic daily newspaper
P.O.Box 591, Amman

AL-RA'I
Arabic daily newspaper
P.O.Box 6710, Amman

AL-URDON
Arabic daily newspaper
P.O.Box 6194, Amman

AKHBAR AL-USBOU'
Arabic weekly magazine
P.O. Box 605, Amman

AL-HAWADETH
Arabic weekly magazine
Amman

AL-TANMIA
Arabic bi-monthly magazine
Ministry of Culture and
Information, Amman

AL-LEWAA'
Arabic weekly magazine
P.O.Box 2704, Amman

AL-SABAH
Arabic weekly newspaper
P.O. Box 2396, Amman

AMMAN AL-MASAA'
Arabic weekly newspaper
P.O. Box 522, Amman

KUWAIT

AKHBAR AL-KUWAIT
Arabic daily newspaper
P.O.Box 1747, Kuwait

AL-QABAS
Arabic daily newspaper
P.O.Box 21800, Kuwait

AL-RA'I AL-AMM
Arabic daily newspaper
P.O.Box 695, Kuwait

AL-SIYASA
Arabic daily newspaper
P.O.Box 2270, Kuwait

KUWAIT TIMES
English daily newspaper
P.O.Box 1301, Kuwait

THE DAILY NEWS
English daily newspaper
P.O.Box 695, Kuwait

AL-HADAF
Arabic weekly magazine
P.O.Box 1142, Kuwait

AL-NAHDA
Arabic weekly magazine
P.O.Box 695
Shuwaikh

AL-TALI'AA
Arabic weekly magazine
P.O.Box 1082, Kuwait

AL-WATAN
Arabic weekly magazine
P.O.Box 1774, Kuwait

SAWT AL-KHALEEJ
Arabic weekly magazine
P.O.Box 659, Kuwait

AL-ARABI
Arabic monthly magazine
P.O.Box 748, Kuwait

LEBANON

AL-AMAL
Arabic daily newspaper
P.O.Box 992, Beirut

AL-ANWAR
Arabic daily newspaper
P.O.Box 918, Beirut

AL-DEYAR
Arabic daily newspaper
P.O.Box 950, Beirut

AL-DONIA
Arabic daily newspaper
P.O.Box 4599, Beirut

AL-HAYAT
Arabic daily newspaper
P.O.Box 987, Beirut

AL-JAREEDA
Arabic daily newspaper
P.O.Box 220, Beirut

AL-MOHARIR
Arabic daily newspaper
P.O.Box 5366, Beirut

AL-NAHAR
Arabic daily newspaper
P.O.Box 220, Beirut

AL-NIDAA'
Arabic daily newspaper
P.O.Box 1354, Beirut

AL-SAFEER
Arabic daily newspaper
P.O.Box 155015, Beirut

LISAN AL-HALL
Arabic daily newspaper
P.O.Box 4619, Beirut

THE DAILY STAR
English daily newspaper
P.O.Box 987, Beirut

L'ORIENT LE JOUR
French daily newspaper
P.O.Box 688, Beirut

SOIR
French daily newspaper
P.O.Box 1470, Beirut

AL-HAWADETH
Arabic weekly magazine
P.O.Box 1281, Beirut

AL-SAYYAD
Arabic weekly magazine
P.O.Box 918, Beirut

KAB-ELIAS
Arabic Monthly Magazine
For Lebanese Immigrants
P.O.Box 5376, Beirut

SKETCH
Monthly English Magazine
Mneimneh St. Ras Beirut, Beirut

AL-USBOU' AL-ARABI
Arabic weekly magazine
P.O.Box 1404, Beirut

THE ARAB ECONOMIST
English monthly magazine
P.O.Box 6068, Beirut

ALAM ATTIJARAT
Straud Bldg. - Hamra St.
Beirut

LIBYA

AL-BALAGH
Arabic daily newspaper
2 Jamei Sayyala St.,
Tripoli

AL-FAJR AL-JADEED
Arabic daily newspaper
4, Tareq St., Tripoli

AL-JIHAD
Arabic daily newspaper
P.O.Box 4814, Tripoli

AL-RA'I
Arabic daily newspaper
P.O.Box 911, Tripoli

AL-SHOURA
Arabic daily newspaper
P.O.Box 321, Benghazi

MEDITERRANEAN NEWS
English weekly newspaper
P.O.Box 804, Tripoli

AL-BAIT
Arabic bi-weekly
magazine
P.O.Box 4845, Tripoli

AL-THAQAFA
AL-ARABIYA
Arabic monthly magazine
P.O.Box 4814, Tripoli

AL-WIHDA AL-ARABIYA
Arabic monthly magazine
P.O.Box 4814, Tripoli

MOROCCO

AL-ALAM
Arabic daily newspaper
11 Avenue Allal Ben
Abdullah, Rabat

AL-ANBAA'
Arabic daily newspaper
P.O.Box 65, Rabat

L'OPINION
French daily newspaper
Avenue Allal Ben
Abdallah, Rabat

LE MATI N
French daily newspaper
Mohamed Smiha St.,
Casablanca

AL-AHDAF
Arabic weekly magazine
Casablanca

TANIA
Arabic-French weekly
magazine
8 France square, Tanjier

AL-ATLAS
Arabic bi-weekly magazine
Mohamed V St., Rabat

OMAN

AL-WATAN
Arabic weekly newspaper
P.O.Box 463, Muscat

OMAN
Arabic weekly newspaper
P.O.Box 600, Muscat

AL-AQEEDA
Arabic weekly magazine
P.O.Box 691, Muscat

TIJARAT OMAN
Arabic, English quarterly
magazine
P.O.Box 580, Muscat

QATAR

AL-ARAB
Arabic weekly newspaper
P.O.Box 633, Doha

AL-DOHA
Arabic monthly magazine
Ministry of Information
P.O.Box 2324, Doha

GULF NEWS
English weekly magazine
Doha

AL-UROUBA
Arabic weekly magazine
P.O.Box 633, Doha

SAUDI ARABIA

AL-BILAAD
Arabic daily newspaper
King Abdul Aziz St.,
Jeddah

AL-MADINA
Arabic daily newspaper
P.O.Box 807, Jeddah

AL-NADWA
Arabic daily newspaper
Mecca

AL-RIYADH
Arabic daily newspaper
P.O.Box 851, Riyadh

OKAZ
Arabic daily newspaper
P.O.Box 1508, Jeddah

AL-YOUM
Arabic daily newspaper
P.O.Box 565, Dammam

AL-JAZEERA
Arabic weekly newspaper
P.O.Box 354, Riyadh

AL-YAMAMA
Arabic weekly magazine
P.O.Box 851, Riyadh

SUDAN

AL-AYYAM
Arabic daily newspaper
P.O.Box 363, Khartoum

AL-SAHAFA
Arabic daily newspaper
P.O.Box 1228, Khartoum

AL-RA'I AL-AAM
Arabic weekly newspaper
P.O.Box 1228, Khartoum

AL-SUDAN AL-JADEED
Arabic weekly magazine
P.O.Box 363, Khartoum

AL-FAJR
Arabic bi-weekly magazine
P.O.Box 279, Khartoum

SYRIA

AL-BAA'TH
Arabic daily newspaper
P.O.Box 2865, Damascus

AL-JAMAHEER
Arabic daily newspaper
Halab

AL-THAWRA
Arabic daily newspaper
P.O.Box 2448, Damascus

AL-FIDAA'
Arabic weekly newspaper
Hama

AL-ISHTIRAKI
Arabic weekly newspaper
P.O.Box 3029, Damascus

AL-TALI'AA
Arabic weekly magazine
Dar Al-Baath, Brazil St.,
Damascus

AL-MAA'RIFA
Arabic monthly magazine
Haret Al-Rawdha,
Damascus

FLASH OF DAMASCUS
English, French, Spanish &
Arabic, P.O.Box 3320,
Damascus

TUNISIA

AL-AMAL
Arabic daily newspaper
10 Nahj Roma, Tunis

AL-SABAH
Arabic daily newspaper
P.O.Box 555, Tunis

L'ACTION
French daily newspaper
10 Nahj Roma, Tunis

AL-AYYAM
Arabic weekly newspaper
5 Pierre de Coportan,
Tunis

AL-MAR'AA
Arabic monthly magazine
56 Bab al-Banet St.,
Tunis

UNITED ARAB EMIRATES

AL-ITTIHAD
Arabic daily newspaper
P.O.Box 791, Abu Dhabi

AL-WIHDA
Arabic daily newspaper
Abu Dhabi

AKHBAR DUBAI
Arabic weekly magazine
P.O.Box 1420, Dubai

ABU DHABI NEWS
English weekly
newspaper
Ministry of Information
P.O.Box 17, Abu-Dhabi

DER'I AL-WATAN
Arabic bi-weekly
magazine
P.O.Box 4224,
Abu-Dhabi

AL-SHOROUQ
Arabic monthly magazine
Sharja

P.D.R. YEMEN

AL-AKHBAR
Arabic daily newspaper
P.O.Box 435, Aden

AL-AYYAM
Arabic daily newspaper
P.O.Box 648, Aden

AL-SHARARA
Arabic daily newspaper
Aden

AL-THAWRI
Arabic daily newspaper
Aden

SAWT AL-UMMAL
Arabic weekly newspaper
Aden

AL-SHOU'LA
Arabic bi-weekly magazine
Aden

AL-THAQAFA AL
JADEEDA
Arabic monthly magazine
P.O.Box 1187, Aden

YEMEN

AL-JOMHOURIYA
Arabic daily newspaper
Taiz

AL-THAWRA
Arabic daily newspaper
P.O.Box 2475, Sana'a

AL-BILAAD
Arabic weekly newspaper
P.O.Box 1428, Sana'a

AL-SABAH
Arabic weekly newspaper
P.O.Box 599, Sana'a

SAWT AL-YEMEN
Arabic weekly newspaper
P.O.Box 302, Sana'a

PALESTINIAN Publication

AL-HADAF
Arabic weekly magazine
P.O.Box 212 Beirut, Leban

AL-HORRIYA
Arabic weekly magazine
P.O.Box 357
Al-Mahmasani St., Beirut

FALASTEEN AL-THAWRA
Arabic weekly magazine
P.O.Box 8984, Beirut

SHO'OUN FALASTEENIYA
Arabic, English journal
P.O.Box 1691, Beirut

JOURNAL OF PALESTINE
STUDIES
English quarterly journal
P.O.Box 7164, Beirut

Puzzled
on how
to reach the
Arab Americans
???
ADVERTISE IN
The News
CIRCLE
P. O. BOX 74637
Los Angeles, CA 90004

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4. ARAB INFORMATION OFFICES

Many of the Arab nations are members of the League of Arab States. This organization operates programs throughout the Arab World and has excellent resource materials on a variety of topics. It maintains Arab Information Centers at the following addresses.

1608 New Hampshire Ave. N.W., Washington, D.C. 20009

18 South Michigan Ave., Chicago, Illinois 60603

234 World Trade Center, San Francisco, California 94111

Hartford Building, Dallas, Texas 75201

405 Lexington Avenue, New York, New York 10017

225 Metcalf St., Suite 310, Ottawa 4, Ontario, Canada

Anti-Defamation League of B'nai Brith

Main office: 315 Lexington Avenue, New York, N.Y. 10016
Regional offices in major metropolitan areas

5. MAJOR OIL COMPANIES

Major oil companies that have operations in the Arab nations frequently have materials that are quite useful. Some of these are listed below.

Arabian American Oil Co., Inc. (ARAMCO)
1345 Avenue of the Americas
New York, New York 10019

Continental Oil Company (CONOCO)
High Ridge Park
Stamford, Connecticut 06904

Exxon Corporation
30 Rockefeller Plaza
New York, New York 10020

Gulf Oil Corporation
Gulf Building
Pittsburgh, Pennsylvania 15219

Mobile Oil Corporation
150 E. 42nd Street
New York, New York 10017

6. ORGANIZATIONS

The following organizations are also a good source of data and free and inexpensive materials.

AAUG (Assoc. of Arab-Am. Univ. Graduates), Box 7391 North End Sta., Detroit, Mich. 48202

AAUG-Northern California Chapter, P.O. Box 31245, S.F., Calif. 94131

Am. Committee for Justice in the Middle East, Box 3211, Boulder, Colo. 80303

American Friends in the Middle East, Inc. Information Services, 1717 Massachusetts Avenue, N.W., Washington, D.C. 20036

AMARA (Am. Arabic Assoc.), Box 18217, Boston, Mass. 02118

Am. Jewish Alternatives to Zionism, 133 East 73rd St., New York, N.Y. 10021

Am. Palestine Committee, Box 137, Southbury, Conn. 06488

American Petroleum Institute, 1801 K St., N.W., Washington, D.C. 20006

Americans for UN Responsibility in the Middle East, Box 15424, Wedgwood Sta., Seattle, Wash. 98115

AMEU (Americans for M.E. Understanding) Room 538, 475 Riverside Drive, New York, N.Y. 10027

ANERA (Am. Near East Refugee Aid), 900 Woodward Bldg., 733 15th St. N.W., Wash. D.C. 20005

Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Ca. 94104

Arab Information Center, 1875 Connecticut Ave. N.W., Washington, D.C. 20009

Middle East Affairs Council, 4005 47th St. N.W., Washington, D.C. 20016

The Middle East Image Committee, Prof. Farhat J. Ziadeh, Chairman, Department of Near Eastern Languages, University of Washington, Seattle, Washington 98105

Middle East Institute, 1761 N Street N.W., Washington, D.C. 20036

Middle East International, 105 Grand Bldgs., Trafalgar Sq., London W.C. 2, England

MESA (Middle East Studies Assoc.) 24 Waverly Place (Rm. 566), New York, N.Y. 10003

Musa Alami Foundation, 900 Woodward Bldg., 733 15th St. N.W., Washington, D.C. 20005

NAAA (National Assoc. of Arab-Americans), Suite 723-A, 1028 Conneticut Avenue N.W., Washington, D.C. 20036

NAJDA (Women Concerned about the Middle East) Box 6051, Albany, Calif. 94706

Near East Foundation, Department of Development. 54 East 64th St., New York, N.Y. 10021

Palestine Liberation Organization Office, 101 Park Ave., New York, N.Y. 10017

Search for Justice & Equality in Palestine, Box 53, Waverly, Mass. 02179

Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. Ask for publications list dealing with fact sheets and pocket handbooks on nations of the Middle East and North Africa.

United Nations Association of the United States of America, 345 East 46th St., New York, N.Y. 10017

United States Department of State, Public Inquiries Division, Office of Media Services, Washington, D.C. 20520.

United Nations, Publications Office, New York, N.Y.

UNRWA Liaison Office, Rm. 1801, United Nations, New York, N.Y. 10017

U.S. OMEN (Organization for Medical & Educational Needs), 505 Heartwell Bldg., Long Beach, Calif. 90802

7. FREE PUBLICATIONS

ANERA NEWSLETTER-- about Palestinian refugee conditions today; a monthly report.

ARAB REPORT-- monthly newsletter by the Arab Information Center in Washington.

THE ARABS-- WEST COAST REPORT-- monthly newsletter by the S.F. Arab Infor. Center

ARAMCO WORLD, Arabian-American Oil Co., 1345 Avenue of the Americas, New York, N.Y. 10019

HEJIRA CALENDAR-- a Muslim calendar featuring excellent reproductions of Arab art available yearly from CONOCO. Prints suitable for framing.

THE LINK-- bi-monthly excellent publication of AMEU (Americans for Middle East Understanding).

NAJDA NEWSLETTER-- monthly publication from a national women's organization.

PALESTINE DIGEST-- monthly reprints of key articles from the international newsmedia on the Middle East in general and Palestine in particular, from Arab Information Center, Washington, D.C.

8. FREE-LOAN AUDIO-VISUAL MATERIALS
All materials are FREE (borrower pays return postage) unless noted otherwise.

GENERAL INTEREST

History and Culture of the Middle East. Black and white, 56 min. Middle East Institute, 1761 N Street, N.W., Washington, D.C. 20036 ($3.00 fee)

The Empty Quarter. Color, 50 min. ARAMCO, 1345 Avenue of the Americas, New York, N.Y. 10019

Once Creative Hands. Color, 22 min. Arab Information Center, 747 Third Avenue, 25th floor, New York, N.Y. 10017.

Arab Folk Dances. Color, 22 min. Arab Information Center, 747 Third Avenue, 25th floor, New York, N.Y. 10017.

Gift of Islam. Color, 25 min. Arab Information Center, 747 Third Avenue, 25th Floor, New York, N.Y. 10017 or Near East Studies Center, Univ. of Calif. 16 Spear St., San Francisco, Calif. 94105.

ISLAM

Road to Arafat. Color, 50 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104

Al-Hajj. Color, 25 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

SPECIFIC COUNTRIES

Egyptian Beaches. Color, 15 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

Nile the Creator. Color, 25 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

This is Egypt. Color, 45 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

Kingdom of Saudi Arabia. Color,45 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

New Face of Saudi Arabia. Color, 20 min. Standard Oil of Calif., 16 Spear St., San Francisco, Calif. 94105.

Message From Riyadh. Color, 20 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

Green Desert. Color, 20 min. Middle East Institute, 1761 N Street, N.W., Washington, D.C. 20036 ($3.00 fee)

Kuwait Today. Color, 22 min. Arab Information Center, 747 Third Avenue, 25th floor, New York, N.Y. 10017 or Kuwaiti Embassy, 2940 Tilden St. N.W., Washington, D.C. 20008.

A Kuwaiti Family at Home. Black and white, 10 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

Oil Worker of Kuwait. Color filmstrip with tape-cassette, 12 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

PALESTINE QUESTION

Bridge Over the Jordan. Black & white, 2 parts each 20 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

Jerusalem in Danger. Color, 20 min. Arab Information Center, 747 Third Avenue, 25th floor, New York, N.Y. 10017.

Jerusalem: Prophets or Paratroopers. Color, 30 min. Kuwaiti Embassy, 2940 Tilden St. N.W., Washington, D.C. 20008.

Palestine is the Issue. Color filmstrip with tape cassettes, 43 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 91404 or Arab Information Center, 1875 Connecticut Ave., N.W. Washington, D.C. 20009.

Palestine: Path to Tragedy. Black and white, 20 min. Arab Information Center, 747 Third Avenue, 25 floor, New York, N.Y. 10017.

Palestine in Turmoil. Black and white, 30 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

Quneitra: Death of a City. Color, 25 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104 or National Assoc. of Arab-Americans, 1028 Conn. Ave, N.W., Washington, D.C. 20036.

Suez: 1967. Black and white, 20 min. Arab Information Center, 235 Montgomery St., Suite 666, San Francisco, Calif. 94104.

9. DATA SHEETS (See following pages)

WHO ARE THE PALESTINIANS?

* A NATION of three million people who have been expelled and dispersed from their country. One and a half million live under Israeli military occupation in the West Bank and Gaza, and one million are exiled in refugee camps in the Arab states.

* They have been struggling for the last 26 years for the right to return to their homeland, and to end Israeli military rule over them in W. Bank and Gaza.

* The Palestine Liberation Organization (PLO) leads the struggle for national self-determination for the Palestinians. Its National Council represents 186 elected representatives of all Palestinian professional and political organizations. It oversees the economic, social and political institutions, such as schools, hospitals, clinics, research centers and welfare institutions.

* The PLO has been recognized by the United Nations, by 37 Islamic countries, 74 non-aligned nations, 42 African states and all socialist countries. The international community supports national self-determination for the people of Palestine, and their right to return to their homeland.

SUPPORT PALESTINIAN STRUGGLE FOR FREEDOM AND PEACE

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EYES ON THE ARAB WORLD

A STATISTICAL VIEW OF THE ARAB WORLD
Master #16

Here is some statistical data on the Arab nations. Examine it carefully and then answer the questions. When you have completed them, see if you can make some predictions about the Arab World based on this data.

NATION	POPULATION	PER CENT URBAN	POPULATION DENSITY	PER CAPITA INCOME	LIFE EXPECTANCY
Algeria	15,700,000	38	17.1	$ 260.	51
Bahrain	222,000	n.a.	516.2	n.a.	n.a.
Egypt	35,900,000	38	93.2	102.	53
Iraq	9,974,250	58	59.3	308.	62
Jordan	2,555,940	51	67.7	270.	52
Kuwait	916,200	99	117.6	3,700.	n.a.
Lebanon	3,020,800	45	755.2	500.	n.a.
Libya	2,177,700	25	3.2	1,920.	37
Mauritania	1,226,400	7	3.0	160.	40
Morocco	16,995,000	32	98.9	212.	47
Oman	750,000	10	9.1	n.a.	n.a.
People's Republic of Yemen	1,335,100	10	12.0	106.	42.3
Qatar	150,000	80	17.6	n.a.	n.a.
Saudi Arabia	8,174,920	28	9.8	577.	35
Sudan	16,910,600	8	17.4	100.	40
Syria	6,637,050	40	92.8	208.	52-55
Tunisia	5,520,800	45	87.1	210.	n.a.
United Arab Emirates	263,000	n.a.	8.2	n.a.	n.a.
Yemen	5,648,500	11	75.0	50.	42.3

n.a. = not available

All data for the year 1973

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THE ARABS

Arabs constitute the most numerous ethnic group in the region. They account for a majority of the population in all but four of the countries (Turkey, Iran, the Sudan, and Israel) and even in these four countries the Arabs constitute minorities of varying sizes.

One way to describe the Arabs is to indicate what is NOT true of them. According to one authority, it is usually easier to tell what an Arab is not than to say what he is.

(1.) The term is definitely not racial. There are Arabs from Caucasoid, Negroid, and other racial groups.

(2.) It does not define a single national entity. There are several Arab states, some of which are more hostile to each other than to non-Arabs.

(3.) Arabs are not members of any single religious group. Although most are Muslim, there are several million who are Christian and some who are Jewish.

(4.) "Arab" is not solely a linguistic term. While nearly all Arabs speak the Arabic language, not all people who speak Arabic are part of the Arab community. For example, there are hundreds of thousands of Jews in Israel who came from Arabic-speaking countries but who do not consider themselves Arabs.

ḥa	jim	theh	teh	beh	alif
ح	ج	ث	ت	ب	ا
sīn	zīn	ra	dhal	dal	kha
س	ز	ر	ذ	د	خ
ʻain	DHa	Ta	Dad	Sad	shīn
ع	ظ	ط	ض	ص	ش
mīm	lam	kaf	qaf	feh	ghain
م	ل	ك	ق	ف	غ
		yeh	waw	heh	nūn
		ى	و	ه	ن

The Arabic Alphabet
(read from right to left)

A dot below the letter (as in ḥa) indicates it is aspirated. Capital letters indicate velarization.

Arabic Language and Script

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ①
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَٰنِ الرَّحِيمِ ①
مَالِكِ يَوْمِ الدِّينِ ① إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ① اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ①
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ①

Opening chapter of Koran

While most Americans know that Arabic is the written and spoken language of over 120 million inhabitants of the Arab World, few Americans realize that the Arabic script is also used by one-seventh of the human race.

Today millions of people living in Africa and Asia write their languages in the Arabic alphabet. Modern Persian, the language of Iran, and Irdu, the language of Pakistan and parts of India, are written in Arabic. In addition, the Arabic script letters are in use in Afghanistan, Indonesia, Malaya, sections of China, southern Russia and – most surprising to Americans – the Philippines.

The reason for this extensive use of written Arabic dates back to the seventh century rise of Islam and the Arab State. As the Arab State flourished and expanded, Arabic became the administrative language of vast sections of the civilized world. By the eleventh century this language was the common medium of expression from Persia to the Pyrenees — the language of kings and commoners, poets and princes, scholars and scientists. Arabic became the principal reservoir of human knowledge, supplanting previous cultural languages like Coptic, Aramaic, Greek and Latin.

A noted scholar has written that "It was the Arabisation of the conquered provinces rather than their military conquest that is the true wonder of the Arab expansion."* For the warriors who came out of the Arabian peninsula brought with them a remarkably flexible language, capable of developing new words to meet new situations. Thus Arabic could create a new administrative terminology and adapt itself easily to the demands of new scientific and artistic discoveries.

Arabic belongs to the Semitic family of languages which includes Hebrew, Aramaic and Phoenician. In the form in which it is known today, Arabic was developed in the sixth century by bedouin poets who sang to the tribes of northern Arabia. These pre-Islamic Arabs were a desert people with little formal education, but they created a poetic language of amazing richness and classical exactitude. Because they were an observant people, they invented specific names for every type of thing: a camel so many years old, a mother of so many foals, a good trotting beast, etc.

The literature of pre-Islamic Arabs was not a literature of abstract thoughts, but of concrete images of desert life: love, war, hunting, animals and nature. Poets found a natural rhythm in the structure of their language, which was built upon a three-consonant "root" for various nouns and verbs. By the juxtaposition of consonants and vowels in a basic root, many words with exact shades of meaning could be created.

In the seventh century, the Prophet Muhammed gradually developed a new prose style which could convey sustained arguments and abstract ideas of religion. The Koran itself is the first document of Arab prose literature, adding new depths of thought and reflection to the language while retaining the vivid imagery of pre-Islamic poetry.

During the succeeding centuries of the Arab State, when Arabic was forced to become an administrative language, it drew upon Byzantine and Persian terms and its own immense inner resources of vocabulary and grammatical flexibility. The Arabic language was enriched by cultural contacts with the civilization of other peoples -- Greeks, Persians, Copts, Romans, Indians and Chinese. In the eighth century the Arabs learned from the Chinese how to make paper, and many Arabic manuscripts written on paper date from the ninth century.

Greek influence upon the Arabs' language and thought became pronounced during the ninth and tenth centuries, when the Arabs translated many scientific and philosophical works from Greek into Arabic. Under the reign of the Abbasids, a special school for translators was established in Baghdad with a library and regular staff. The Arabic language became the repository for the accumulated wisdom of past ages, plus the new wisdom contributed by Arab doctors, philosophers, scientists, astronomers and mathematicians. One of the most famous scholars of medieval Islam, Al-

* Bernard Lewis, *The Arabs in History* (London, 1954), p. 132

الديواني الثلث النسخ الكوفي

Diwani *Thuluth* *Naskh* *Kufi*

Biruni, wrote in *Kitab as-Saidala* (The Pharmacopia) that "The sciences were transmitted into the Arabic language from different parts of the world; by it they were embellished and penetrated the hearts of men, while the beauties of that language flowed in their veins and arteries."

Many modern European languages — Spanish, Portuguese, French, Italian and English — owe a great debt to Arabic. The English language itself contains many words taken from the Arabic: *algebra*, named after a book entitled *al-Jabr* which was written by the great ninth century Arab mathematician Al-Khwarizmi; *alchemy*, from *al-chemia*, the Arabic word for chemistry; *admiral*, from *amir al*, a leader or prince; *sherbert* from *sherbat*, something sweet to drink; *mare* from *mahr*, a female horse; *genius* from *genii*, someone clever as a devil; *soda* (originally a headache remedy) from the *suda* (headache) described by the famous eleventh century Arab physician Ibn Sina (Avicenna), and many other words.

After the decline of the Arab State, countries or peoples which had embraced Islam as their religion retained the Arabic script for their writing, even when speaking other languages. The classical Arabic script in which the Holy *Koran* was written remained constant throughout the Arab World itself, although spoken Arabic frequently underwent dialectic changes in various Arab countries.

The Arabic script, which reads from right to left, was developed into a fine art by gifted calligraphers who transcribed all their works by hand. Pens used in traditional Arab calligraphy derive their names from the specific function for which they are employed: the *thuluth* pen for writing book titles, chapter headings, initial letters of verses in the *Koran*, shop signs, etc.; the *rikaa* pen for government documents and everyday writing; the *Persian* pen for calligraphy done by the people of India, Persia and Afghanistan; the *diwani* pen, used by the Turks and Egyptians; the *kufi* pen for the oldest kind of calligraphy in the Arab countries, beautified during the reign of the Abbasids, and the *maghrabi* pen, used widely in North Africa and in Spain for many years.

Islam forbade the painting or sculpture of actual objects because of the inherent danger of possible hero-worship, so Arab artists frequently found an outlet for their talents in the highly stylized and intricate art of calligraphy. Because of its beauty and the ease with which it is written, Arabic script continues to hold a place of respect and admiration in the twentieth century world.

However, the twentieth century world has also proposed some modern inovations in the traditional system of printing the Arabic language. Although the Arabic language contains only 30 letters, present-day printing methods employ more than 400 characters to reproduce this language in newspapers and books. Some students of Arabic believe that this printing technique unnecessarily complicates the language, rendering its mastery more difficult for the average

الفارسي الرقعه

Persian *Rikaa*

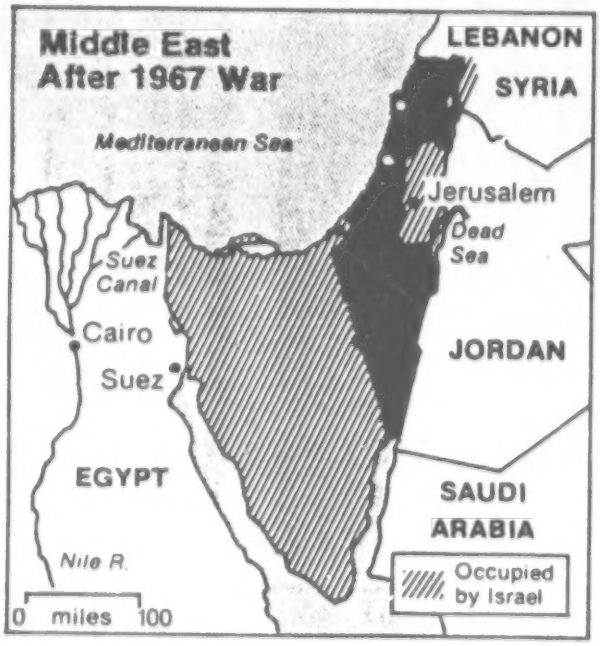
بسم الله الرحمان الرحيم

الحمد لله رب العالمين * الرحمان الرحيم *
مالك يوم الدين * إياك نعبد وإياك نستعين *
اهدنا الصراط المستقيم * صراط الذين أنعمت
عليهم * غير المغضوب عليهم ولا الضالين *

Opening chapter of Koran in "unified" alphabet

student. A Lebanese-born architect and artist named Nasri Khattar, who has developed a simplified form for printing each one of Arabic's basic 30 letters, was recently awarded a Ford Foundation grant to promote his project for "unified" Arabic. Mr. Khattar describes his project as follows:

"'Unified' alphabet is not a 'new' alphabet. It may be described as a new 'style,' which as such does not exhibit any greater differences than those found among the traditional and current Arabic styles in use . . . It does not alter or replace, but complements the styles of handwriting and the beautiful art of calligraphy, which remain in their present form. Arabic, like English, will now have a method of writing in which the letters of a word are attached to each other, and a different method for printing in which the letters of a word appear disconnected . . . For the non-Arab, as well as for the child or the illiterate, the greatest obstacle in learning Arabic has been the complicated script."



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